Record of Christian Work

VOL. XXXIII. APRIL, 1914. NO. 4.

Brief American Notes. **The late Col. David Guillard,** who engineered the excavation of the Culebra Cut at Panama, was of a Southern Huguenot family. It is interesting to think of this scion of a French Protestant family that was hounded out of France in the seventeenth century accomplishing the work which the French nation failed in doing in the nineteenth century.

A ten-day campaign in behalf of the building fund of the Episcopalian **Hospital of St. Giles the Cripple,** Brooklyn, brought in $100,000. Since the foundation of this institution nearly 1200 boys and girls under sixteen have been admitted and cared for. Children who had been helped contributed nearly a thousand dollars towards the new building.

Fifteen thousand traveling men are now organized in the **Gideon Associations.** Their organization has placed more than 200,000 Bibles in hotels and public places.

Summer meetings in a Methodist church on the East Side of New York City have led to the organization of the **first Russian Methodist Brotherhood,** with thirty-seven members. These have declared themselves willing to accept the Gospel as their guide in life. The brotherhood constitutes a seed plot for church membership. These Russians are described as stalwart, earnest fellows who, when they have once shaken off their distrust of churchdom, begotten of experience in Russia, make fine Christians.

The Chinese Christians of Vancouver have broken through the historical church traditions of English-speaking peoples and organized an Independent Chinese Church. Members from Presbyterian, Methodist and Episcopalian churches form the nucleus of the new organization.

In the Synod of Texas there are now **22 Mexican Presbyterian churches with 1200 communicants.** Ten of the pastors are American missionaries; the other six are Mexicans. An industrial school for Mexican boys is carried on at Kingsville, Texas.

Mrs. Lorillard Spencer, a New York society woman, has taken Miss Tracy, an Episcopalian deaconess, with her to the Philippines, to **begin work among the Mohammedan Moros of the Philippines.** The plan is to start a dispensary, farm school for boys and industrial school for girls, and eventually to connect the enterprise with the work of the Episcopalian Board of Missions.

The Young Women's Christian Association is building rapidly throughout the country. Among its notable new buildings is "The Harriet Judson," in Brooklyn, put up at a cost of $400,000. Its total housing capacity is 253. There are infirmary, kitchens, laundries, and a roof garden which provides fresh air and recreation to the residents. Colorado Springs has a new $61,000 home; St.

THE HARRIET JUDSON.
The New Y. W. C. A. Building in Brooklyn.

Joseph, Mo., one costing $110,000. The new building at Fargo, N. D., was built by a business man of the city and rented to the Association. It has a magnificent gymnasium. A building for the 500 Japanese women of Los Angeles, with dormitory and classroom, is being planned by the Japanese Y. W. C. A.

The Y. W. C. A. is to have a building **at the Panama Exposition** in 1915. This will serve the thousand girls employed on the grounds and the thousands of girl visitors from over the country. It will be an effective demonstration of Y. W. C. A. methods.

The Presbyterians have opened a **settlement house in the midst of the Bohemian Colony on the West Side of Chicago.** This led the editor of an atheist Bohemian paper to remark in his editorial column: "This is a remarkable religion. These people seem to be wanting to give the Bohemians something, not to get something from them."

The Presbyterian Church employs seventeen men and women to give all, or a part, of their time to **mission work among the lumberjacks**—eight in Minnesota, two each in Washington, Oregon and California, one each in West Virginia and Northern New York.

"The one great obstacle we have to contend with, East and West," says the Presbyterian Home Mission Report, "is the saloon. It is a continual fight all over the field. But opinion against the saloon is growing among the men and when they have a chance to vote it out, as in West Virginia, we see results."

One missionary, with canoe and tent, spent six months along the Mississippi River. From a single point he reached 20 logging camps with 1500 men. Another, laboring in the Big Fork country, completed a church organization of thirty-one members. During the winter he ministers to a thousand men in twelve camps. Mrs. McCall, wife of one of the missionaries, has been a constant visitor in the hospitals at Cloquet, Virginia, Superior and Duluth. During the year seven tons of literature have been distributed among the lumbermen. Over 10,000, or one half of the number employed in the camps of the Central West, have been reached. At Aberdeen, Wash., the plan of establishing a home for loggers, where they may be safe from the resorts of the towns, is on the point of realization.

The National Child Labor Committee urgently appeals for new members and supporters. Its aims commend themselves to all right-minded people. The fundamental one is an absolute fourteen-year limit for all gainful occupations in all states, and that without exception; secondly, a sixteen- or eighteen-year limit for dangerous trades; thirdly, the proper administration and enforcement of present child labor laws.

At a convention of **Gospel Team workers** of Northern Texas and Northwestern Oklahoma, 250 men, representing 21 Gospel teams, were present. Each of these had been organized from a single team at Woodward, Okla. This movement is spreading with great rapidity over the Southwest, and laymen are becoming very proficient in leading Gospel meetings.

Eighty per cent of the students at Bowdoin College belong to the Y. M. C. A. This is supported by a self-imposed student tax as college athletics are. The Association has secured employment for twenty-five needy students, provided Thanksgiving dinners for destitute families of the town, sent clothing to the Grenfell mission and arranged a mission-

ary tour for Mr. Dan Crawford through Maine, which brought in $350 for his work. It maintains two Sunday schools, has engaged in deputation work among boys and men in neighboring towns, has its own Bible study course and has raised $300 towards the support of Mr. A. S. Hiwall of the class of '09, a missionary in India.

American Christianity Then and Now. Speaking at the Centenary meeting of the American Board's Marathi Mission in Bombay, the late Hon. S. B. Capen described the religious condition of America in the days when the Board was founded. It is a picture which ought to enhearten all whose courage droops. In our colleges Tom Paine clubs were common. Yale and Princeton, now abounding centers of Christian life, were then nests of skepticism. It is said that at that time Yale had but two Christian students, and Princeton not even one. When the American Board petitioned the Massachusetts legislature for a charter it was at first refused, with the statement that Massachusetts had no religion that it could afford to export. The men who were at the prayer meeting at the Haystack at Williams College felt it wise, because of the indifference of the churches, to keep the records of their missionary organization in cipher. "Yet under all the ashes the fire of faith still lived."

"In 1828," says the *Japan Evangelist,* "a meeting was held in the house of a Christian merchant in New England to pray for the conversion of the world. A collection was taken, and when the question of its use was under consideration, it was decided that it should be devoted to the evangelization of Japan. Yet Japan was at the time tight-closed to all the world and remained so for a generation. The *Missionary Herald* of March, 1828, acknowledged the receipt of the contribution—$27.87 for a mission to Japan. Later numbers of the same magazine record other gifts from the same source with a like designation. In all, more than $600 was contributed, and when, in 1869, the American Board finally opened work in Japan, the new mission was credited with over $4000 as the sum of these contributions and their accrued interest."

Jefferson at the opening of the nineteenth century predicted that Unitarianism would sweep America. It has not done so and will not. But the evangelical mission is sweeping the world!

A Call to Prayer. An Anglican clergyman, Mr. A. D. T. Carey, writing in *The East and the West,* urges on Christians more intercessory prayer for missions.

"One of the defects of the Oxford Movement," he says, "was that, unlike all other revivals, it was not inaugurated with prayer meetings. This reproach, however, is now being removed. All over the country there are little groups of men and women meeting together for prayer and Bible study. That is the hope of the future. It is very difficult, especially for those who have not been brought up to it. It is a serious weakness in the Anglican communion that we cannot come to God as members of His family without the clergy.

"When Wesleyans and other Nonconformists go to Canada or Australia they inaugurate prayer meetings at once and gather little congregations together. But Episcopalians have difficulty in doing this.

"We are so shy and reserved, so afraid to go upon our knees with other members of God's family, and to hear the sound of our voices. But I am quite sure we have got to do it. We shall never do any good until we join in that sort of a way. It is not necessary to use liturgical language. We need only quite simple, short prayers. The Bishop of Bombay told us some time ago that the clergy had learned to preach extempore and that they must now learn to pray extempore. That is true of the laity as well."

Mr. Carey suggests more prayer at missionary meetings—instead of the opening minute prayer, a full half hour, since the key of the whole missionary situation is to be found in prayer. Also periods of waiting in silence before prayer after the fashion of the Friends. He further suggests talking over the things needed to be prayed for before beginning.

"Individual churches would," he continues, "do well to take the responsibility of praying for certain districts abroad. Then there should be prayer for the enemies of the work, for churchwardens and others who are opposed to missions for fear that the financial support of the home church may fail, for those who hinder missionary work by their lives at home and abroad. It is of little use to argue with people who oppose foreign missions. The only thing to do is to pray for them. It's also a great thing to have a little book in which to record subjects for prayer as we come across them."

South American Notes. Forty-eight years ago a colony of Welsh people emigrated to Chubut, in Patagonia, and after hardship and toil finally established themselves as farmers there. The community has grown so that at the present time it supports six ministers who have charge of twelve chapels. At the time of the

Welsh revival a revival also broke out in the far-away South American colony, and a missionary interest in the neglected Spanish-speaking people of the neighborhood followed as a natural consequence. Mr. Roberts has been called from Coronel Suarez to do missionary work among them, and $625 has been pledged for his support. The Welsh colony numbers, with children and grandchildren, about 3000 souls. With them in the valley are some 4000 of other nationalities.

Unexpected news comes from Peru. Not only has religious toleration by constitutional amendment been granted all religious bodies, but, if you please, the **Bible has actually been introduced into the elementary schools.**

The *Bible Record* gives the curriculum:

First year, New Testament: Birth, infancy, and principal acts in the life of Jesus.
Second year, the same, and select stories from the Old Testament.
Third year, New Testament: Public life of Jesus; Old Testament: review of lessons of preceding year.
Fourth year, New Testament: Third year of the ministry of Jesus; Old Testament: From Saul to the death of Solomon.
Fifth year: Review of the passion and death of Jesus; Kings of Judah and Israel until the coming of Jesus Christ; History of the Apostles.

Great numbers of simple people in Latin America **actually believe that on Good Friday God really dies.** Flags are at half-mast on public buildings, bunches of crape are suspended from door-knobs and windows by the more devout. When people ask whether all this is not merely symbol, the naïve answer repeatedly comes: "Ah, no! God is really dead, and won't rise again until the bells toll and the fireworks go off." In South American cities it is customary to carry ghastly, blood-sprinkled wax images of Christ in glass coffins through the streets in procession and to the strains of funeral music. On the evening of Good Friday the Archbishop of Buenos Aires washes the feet of twelve old men brought to the Cathedral from the almshouse for the purpose—their feet, however, being well washed beforehand!

The Gospel in Ireland. The report on evangelization submitted to the last General Assembly of the Presbyterian Church of Ireland chronicles a growing openness among Irish Catholics to Christian teaching. Thirty men and two women are employed as colporteurs by the Presbyterian Church. Their sales during the past year have amounted to 18,819 Bibles, Testaments and portions. They announce a general willingness of Catholics to engage in conversation on religious themes and a noticeable dissatisfaction with present religious conditions. While some years ago open-air meetings would not have been possible, they can now be held almost everywhere. One hundred and sixty-five such have been convened under Presbyterian auspices in the course of the year, chiefly in the center and south of the country, with audiences varying from 100 to 500. Only once was there any disorder.

Reports from the Irish Church Missions (Episcopalian) are equally gratifying. These operate lantern services which greatly interest Roman Catholics.

"Even on Wednesday and Friday nights many hasten from the Rosary service at their own chapel and come in late to our meetings, staying to the end. It is a privilege to see these rough country men and women eagerly drinking in the Gospel. It is all strange and new to them. They listen for two hours, see the texts and hymns thrown on the sheet, and learn Gospel choruses. . . . . At B—— we held five meetings in the Parochial Hall. Some came as far as six miles, though the nights were dark and wet, and several of the gentry drove each night with their families and servants. . . . . At W—— we had sixty Roman Catholic young men and only six Protestants. There was splendid interest and it was delightful to hear them sing so heartily, 'There's not a friend like the lowly Jesus, No, not one,' and 'What can wash away my sin? Nothing but the blood of Jesus.' We speak on these hymns and choruses freely and, considering the efforts made to keep the people away and the refusal of absolution to those who do come, it is wonderful. At T—— there were four successive meetings. At the last two of them, eighty Roman Catholics were present and twenty Protestants. Here, too, they had been forbidden by the parish priest to attend and they came fully conscious of the nature of the meetings, this being our eighth visit. That night we gave 'The Good Shepherd' and it was grand to hear them sing

" 'Oh, the Love that sought me,
Oh, the Blood that bought me,
Oh, the Grace that brought me to the fold.'

"We are told that they often sing these choruses through the villages long after our visit."

With Irish Colporteurs. The evangelists who preach at fairs and markets, and the colporteurs who visit remote and isolated hamlets, tell the same story.

"Away up on a mountain in a place called O—— I sold sixteen books to Roman Catholics, including New Testaments. They received me gladly, surprised to see a man selling books in such an out-of-the-way place. They helped me carry my bicycle across a bog and I had many conversations with them. I sold six Testaments in two houses. Some of them were to be taken to America the following day. The people were delighted when I spoke to them about the Lord Jesus Christ. . . . . I worked in a mountain district to-day, and never had a better time with Roman Catholics. I sold forty-two books. I spoke freely on the love of God and the great need of putting trust in Christ only. I had the people's prayers and blessings with me all the way. During sixteen working-days in this district my colleagues and I have sold 500 books—242 of them being New Testaments."

Another writes:

"I worked on the mountain side this afternoon and sold eleven Testaments to Roman Catholics. I believe some of them had never seen a Testament before. At S—— I found the people very eager to listen to the Word of God. One old man, who was very suspicious at first, finally said: 'That is what we want here—someone to tell us about the Saviour.' . . . . My colleague and I have sold in this district nearly 400 books to Roman Catholics."

An Easter Tribute in an Italian Socialist Organ. A certain Giuseppe Scalone Lilla, peasant and ardent socialist of Vittoria (Italy), coming some years ago to an acquaintance with the Gospel, embraced it with enthusiasm because he found it in conformity with socialism, yet something far superior to what he had learned of socialism in books and papers. "Yet," says *L'Evangelista* of Rome, "many of the Italian socialist papers have a truly Christian content, as *Sempre Avanti* and *Il Seme,* of Rome, *L'Eco del Popolo,* of Salerno, and *La Giustizia,* of Reggio Emilia." It then goes on to quote an Easter editorial from *Il Germinal,* of Messina, the organ of the new Chamber of Labor and representing 10,000 militant socialists.

"Christ has not risen in vain. His Resurrection is the vital cause of all the alleviating transformations in humanity. They do well who celebrate Easter, drawing from it useful lessons for the wage-workers' organizations. Christianity, as it spreads throughout the world, bears with it not only freedom from personal slavery, but emancipation from the slavery of sin in every form. . . . . Christ puts His powerful aid at the disposition of all the fallen and the outcast. He ennobles the personalities of all men. He makes men despise riches, or—better—properly to apprize them, that they may be distributed for the blessing of all. Christ is the way and the life, triumphing everywhere over persecution and death. We honor, therefore, His Resurrection, which is no legend, but an historic fact, prototype of all resurrections. If Christ be not risen, vain is our hope in the improvement of man. The only power which can raise labor to dignity is faith in Christ really dead, risen, and now living among us. The historic lesson of all the victories and defeats of man teaches the perpetual necessity of drawing men to the true fount of life."

The Balkan Wars and the Ecclesiastical Situation. The Pomaks of Bulgaria are Bulgarian by race, but Mohammedan in religion. During the recent war they were forced by the thousands into the Orthodox Church of Bulgaria. This has had the effect of making them more hardened Moslems than ever, only waiting for the suspension of martial law to return to the faith of the Prophet. When the Holy Synod was dragooning them into the National Church they begged that, if they were to be made Christians, it might be Christians of the evangelical faith. They had, it appears, learned to know and to esteem two Protestant pastors laboring in the Rhodopes. The Synod, however, repulsed this suggestion with horror. Nevertheless, it is probable that evangelical missionaries will meet with a reception from them in the future which the Eastern Church will never have.

Bulgarians generally have become, as a result of the agitations of the last year, very much dissatisfied with the Orthodox Church. It is the church of their enemies—Greek, Servian, Rumanian and Russian. As a consequence we find the newspapers of Sofia actually debating the desirability of passage *en masse* into the Church of England. Yet there is no likelihood of this occurring. One result, however, of the recent conflicts is important. They presage the collapse of Roman Catholic missions in the regions lately Turkish territory. The Turkish government has been indifferent

to the extensive proselytizing effort of the *Propaganda Fidei* among its Orthodox subjects. It may even have been pleased with them as tending to weaken and divide these natural ecclesiastical allies of Russia. At any rate it has never interfered with the vast Romish machinery of missions, religious houses, and printing presses, which is at work in Turkey-in-Europe, Asia Minor and Syria, and has often granted special privileges to Roman Catholic enterprises. The passage of Turkish territories to the Orthodox states is equivalent to a deadly frost upon Romish aspirations in the Near East.

"Here in Constantinople," writes a Jesuit in *Etudes des Pères de la Compagnie de Jésus,* "opinion is unanimous. (I do not know that one could find a single dissentient among the Superiors of Religious Orders.) 'With the Greeks our works are in great peril; with the Bulgarians they are stopped for many a long day.'"

Mohammedan Interest in the Second Coming of Christ. Pastor Ernst Lohmann has published in *Heilig dem Herrn* an account of his recent experiences in Asia Minor, under the caption of "Ishmael also Inquires after Christ."

"Wherever I went," he says, "the greatest interest was observable when I spoke on the Gospel. In many cases Moslems asked permission to be present at my meetings for Christians. One day I wished to take the ferry across the Euphrates, but could not. Leading Mohammedans hung to me and begged me to tell them about Jesus. So there we sat by the waters of Babylon, not hanging our harps on the willows, but singing hymns to Christ Who was, and is, and is to come. What a longing for salvation did I observe! I must say that in spite of our richly blessed conferences, I have not found so deep an interest in Europe. It is as if the veil were being torn away.

"What is now the most burning question in the Orient? The Second Advent of Christ. How many times have I been asked: 'What does your Holy Book say about it?' At present the most widely distributed book in Turkey is a Turkish tract, written by a devout Mohammedan, which is read everywhere with great interest. Its content is as follows:

"'The present war will wage for six years. Then a great power will come and take Constantinople. Following this there will be a rallying of all Moslems and a speedy victory. This, however, will be short, for the Antichrist will come—enemy of both Christian, Jew and Moslem. His rule will endure forty days and will be the most dreadful which the believers have ever experienced. But then will Jesus come and establish a kingdom of peace for forty years.'

"I have been literally stormed with questions: 'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling that He is near?'"

Pastor Lohmann was cordially received even by the Kurds. He penetrated into fastnesses where no missionary has yet gone, passing many stone heaps under which lie the bones of martyred Armenians. "Our orphan asylums," he observes, "are memorial of the Kurds and their deeds." Yet on one occasion he was allowed to speak on the Gospel for hours in a Kurdish place of worship.

The Y. M. C. A. in China. The growth of the Y. M. C. A. work in China is one of the most remarkable phenomena of the decade. There are to-day 102 Associations throughout the country. In Shanghai, Peking, Tientsin, Cheng-tu, Canton, Chang-chau, Chefoo, and Hongkong the Associations carry on especially extensive work. Five years ago there were 28 foreign and 16 Chinese secretaries. To-day there are 75 foreign secretaries and 85 Chinese. The value of buildings and other property reaches $3,000,000.

Some idea of the confidence which the Y. M. C. A. has acquired in influential quarters can be gained from a list of the members at Cheng-tu. This includes the governor of the province, the president of the Chamber of Commerce, the president of the Provincial Bank, the president of the Federated Guilds (seventy-five in all) and twelve members of the Provincial Assembly. The governor has presented the Association with a fine two-acre lot in the heart of the city, where buildings for a city Association are getting into shape. On the west side of the city is another building close to the Provincial University which is devoted entirely to the ends of the Student Y. M. C. A. The entire plant, with its elaborate industrial and scientific features, will cost $100,000. The governor has subscribed $3000 towards the establishment of a monthly publication dealing with the world's progress along scientific, educational and religious lines, and Yuin Tutuh,

now with the Tibetan troops on the border, has given a similar sum.

A China Inland missionary at Tengyue reports a general change of attitude among men of education in his city, and especially among school-teachers. Five or six of these latter proposed that a Y. M. C. A. should be established. They knew little of the Association and its methods, but wished to belong to an organization in connection with the Christian Church. So a "preparatory Y. M. C. A." with a membership of twenty has been started, with weekly Bible class, English classes thrice weekly, a reading-room and library.

Japan in a More Attractive Light. The Conspiracy Trials in Korea gave such an unpleasant impression of Japanese administration in that country that we are glad to learn of its more creditable phases. This foreign hegemony has lasted now five years in the shape of a protectorate, and three in that of annexation. A system of highroads 6500 miles long is under construction. The railways—in the shape of a great X, at the center of which is the capital, Seoul—are fast opening the country. Branches reaching from the four chief seaports, Chemulpo, Chinampo, Kunsan and Masanpo are in operation, and a million-dollar bridge spanning the Yalu relates the whole system to that of the Manchurian-Siberian railway. Japanese foresters have covered the hills and mountains with pine seedlings, now from three feet to five feet high. Brigandage has been suppressed, tigers hunted and killed. The entire country has been resurveyed and proper land records instituted. A banking system has been developed, agricultural and manual training schools, model farms, cotton planting stations, seedling stations and stations for sericulture established.

The Koreans have been admitted to administration to an extent not generally realized. Of the 13 provinces 5 have Korean governors. There are 92 courts with 497 Japanese and 233 Korean officials. Of the 13,755 members of police and *gens d'armerie,* 8168 are Koreans. In 1911 alone, close on to 3,000,000 Koreans were vaccinated. Japanese is being taught as the vernacular in the schools, and the Koreans take to it with astonishing ease.

With a nation which can fulfill so great a civilizing mission in so brief a time, the American people ought to be on the closest terms of friendship.

Brief Notes from Abroad. Doctor Moule, the Bishop of Durham, has recently issued an earnest appeal to his clergy **to preach more frequently on the Second Coming of Christ,** which event he thinks may be more imminent than is generally believed. He calls attention to the fact that the creeds dwell only on the judgment aspect of the Second Advent. This he thinks should be supplemented with the gladness unspeakable and full of glory of the Resurrection when the Bridegroom comes for the Church, His Bride.

Thirty years ago St. John's College, Cambridge, opened settlement work in connection with the parish church in Walworth, London. This was the beginning of **Cambridge University work in London,** which has taken on surprising dimensions. The field chosen has been South London (as that of Oxford is East London), the sordid and impoverished districts of Rotherhithe and Camberwell. Ten colleges now have their own settlements, and Cambridge House, at the center of the field of activity, represents the University itself. These settlements work in intimate relations with the parish clergy. The work is of the usual social and religious type. Thus Christ Church College has a home for boys learning a trade. Many boys are forced to leave orphanages at fourteen to give place to younger children. They are driven into lodging houses and are often exposed to evil environments. The College provides a home and moral direction while they are learning trades in shops of various sorts. Magdalen College works in Camberwell; Gonville and Caius in Battersea; Immanuel (John Harvard's college) in Balham. Cambridge House itself is in Camberwell. It has a bureau for free legal advice, an employment bureau, a dispensary for treating tuberculosis and for instructing the neighborhood in methods of prophylaxis against tuberculosis. Its Country Holiday Fund despatches 1500 children yearly

into the country. It has also a School Care Committee working in association with the London School Board and a shoemaking school (St. Crispin's) for boys.

The Men's Society of the English Church has now been in existence a little over fourteen years, yet it has 4524 branches and 129,600 members, with an annual budget of £6306. Many older societies are considering amalgamating with it. Its meetings are always opened with a short Biblical study. Each section meets at least once a month. A list of 161 activities is offered to the new member, who selects one or more for his particular sphere of action. These forms of service are extremely varied: visiting hospitals, the blind, prisoners, almshouses and neglectful church members; meeting discharged prisoners at the jails; distributing fruit and flowers, tracts, illustrated papers for the sick; corresponding with absent members; aiding the pastor in clerical work; collecting funds for mission and church work; engaging in temperance or purity work, in open-air missions, in cottage meetings, in magic lantern lectures; helping in the care of boys; and a multitude of other and humbler services, such as cleaning the church and caring for the church grounds. The C. E. M. S. has its national center at the Church House, Westminster. One can imagine what a boon this coöperation of the laity may be, if genuine, to the clergy overwhelmed with multifarious obligations; also to the laity, for training in specific work.

A writer in *Le Christianisme au XX Siècle,* speaking of the visitations of Paris cemeteries on All Souls' Day, calls attention to this **inscription on a Paris gravestone:** *"Ici repose N——. Inutile de prier pour lui."* (Here rests N——. Useless to pray for him.)

The McAll Mission reports **largely attended evangelistic services at Nantes in Western France.** Two halls have been abandoned as too small and a third, holding 600 persons, is now occupied. The audience is composed wholly of working people who listen to the addresses with utmost attention.

The death of M. Victor Chauvin, professor in the University of Liège, removes one of the greatest orientalists of our day and a prominent figure in Belgian Protestantism. Professor Chauvin was brought up a Roman Catholic, but passed to the Evangelical Church as a consequence of his studies in Biblical exegesis and religious history. He was a man of astonishing erudition, a master Arabist, who published a great thesaurus of Arabic knowledge—thirteen volumes —the *Bibliographie Arabe.* He was active in various Belgian Protestant enterprises, notably in the Protestant clinic "Bethesda" and the Circle of Evangelical Students, of which latter he was honorary president.

Professor Edouard Neville, the famous Egyptologist of the University of Geneva, has published a work on "The Archæology of the Old Testament," which is described as another body blow to Wellhausenian theories. Neville believes that the Pentateuch was written originally in Babylonian cuneiform by Moses, then translated later by Ezra into Aramaic, and finally retranslated into Hebrew by the Jewish rabbis. He insists that Old Testament criticism has struck into a wholly wrong path and must now abandon it.

The Kaiserswerth Union of Deaconess Houses embraces 87 mother houses—55 in Germany, the rest in France, Holland, Austria, Russia, Switzerland, Scandinavia and North America. There are at present 17,661 deaconesses working in Germany. The income has risen in the last three years by 2,840,000 *marks* and the increase of sisters has been 1853.

There are a number of **Anglican churches in Austria** for the use of tourists and occasional residents. But as the Episcopal Church has no recognized legal standing in the Empire, their church buildings have to be held in the name of other religious bodies. Thus at Trieste the Anglican church must be recorded as belonging to the Swiss Evangelical communion, and the minister of the Swiss church is legally required to keep the register of births and deaths of the Anglican chaplaincy in his possession. Anglicans, being considered as

dissenters, are not, strictly speaking, allowed to contract marriages with other Christians. Indeed, it is said that the only condition on which an Episcopalian can be recognized as a Christian by the government is that the registered head of the Anglican community be an Austrian subject.

The Greek government, which for some years has enforced an **incredible prohibition of the circulation of the New Testament in modern Greek,** has now extended this restriction to the areas recently acquired from Turkey.

The **Armenians of the Gregorian and Evangelical Churches** have come to an agreement to coöperate in educational, philanthropic, national and all other matters not purely religious. This is announced as the most auspicious event in connection with the recent 1500th anniversary of the invention of the Armenian alphabet. Unfortunately there are in the Gregorian Church persons of pronounced agnostic and even atheistic opinions. This will make coöperation in the important matter of education impossible unless definite agreements for Bible teaching in the schools are guaranteed.

The *Orient* quotes an article by a priest of the Gregorian (or National) Church of Armenia which recently appeared in a church publication. The **Armenian clergy are urged to an active campaign for Sunday schools in their churches.** The immense usefulness of such schools in the American mission churches in Turkey is pointed out, and the use of literature prepared by the American missionaries recommended.

"The Quarterly for 1914 is a fine and carefully edited work. The mere reading of it by our ecclesiastics would show them what great things can be accomplished for the spiritual and moral training of Armenian young people. There is no other way of forming strong characters. The American missionaries must be thanked for the attractive way in which they have tried to adapt the lessons to the church life of the Armenian nation."

THE MISSION FIELD.

Newspaper Evangelism. This new and practical form of evangelism, put into operation by the Rev. Albertus Pieters in the province of Oita, Japan, is fully justifying itself. Space is bought in the daily papers at advertising rates. In it are published passages of Scripture, reprints of short tracts, brief interesting articles on religious subjects, together with discussions on Christian doctrine. An offer to send the Gospel and tracts without charge to any person applying for them is also added. When applications are received the names are set down in a card index. Then friendly correspondence is opened with these persons, and for six months a Christian evangelistic monthly mailed them. The names are further handed to Christian workers for visitation when this is possible.

The cost of this effort is something as follows: In a local newspaper of 10,000 subscriptions—5 *yen* a column for one insertion. As this paper appears only every other day this means 75 *yen* a month. Mr. Pieters spent about 2500 *yen* ($1250) last year in evangelizing the province of Oita with its million souls in this way. The Gospel has become accessible to multitudes otherwise very difficult to get hold of. Within a year about a thousand persons have written for information and literature, the letters coming from every corner of the province, from other provinces, and even from Formosa, Korea and Manchuria. Not a village in the province has been unreached. The papers go into all banks, public offices, schools, barber shops, and other places. They have brought the Gospel where it would otherwise have been repulsed with indignation, as, for example, into Buddhist temples. It has sent scores of persons to local Christian workers for religious conversation. Mr. Pieters describes a visit of ten farmers, headed by the village school-teacher, who came to talk with him from a country district thirty-

five miles off. Not one had written. They had come together from time to time to discuss the articles they had read in the *Hoshu Shimpo*.

This experiment ought to be tried out in every province of Japan for, let us say, five years. The cost for each province would be, perhaps, $2500. We are not sure but that Mr. Pieters has discovered the Columbus egg of evangelism—at least, as far as Japan is concerned.

A Sensible Utterance. Refreshing words, the following which Mr. Mylrea of Bahrein, Arabia, prints in the *Moslem World*. We thank him for them, for they clear the air. Theorists have been telling missionaries to the Moslems to seek "points of contact" between Mohammedanism and Christianity. Not so, says Mr. Mylrea.

"When you have brought out all your 'points of contact' you have but emphasized the great gulf between the rival religions. The 'points of contact' are so insignificant in their littleness that they dwindle out of sight in comparison with the great and fundamental differences in the two systems. These tactics do not deceive the Mohammedan in the least. They are more likely to deepen his already deep contempt for the Christian and his faith. In the long run 'honesty is the best policy' and the Arab, at all events, will not like you the less for calling a spade a spade. He is more likely to admire your courage in saying what you think. Islam is anti-Christian to the core, and can never have anything in common with the pure spirit of the Sermon on the Mount.

"'Reformed Islam is Islam no longer,' says Lord Cromer. Why then blink the facts by encouraging the Mohammedan to compare his religion with ours on any basis of equality? The justification for missions to Mohammedans does not lie in the good things of Islam, but in the bad things, and these bad things are the very essence of Islam; and in the Mohammedan countries where these bad things have disappeared it is because of the Christian influence which is controlling those Mohammedan countries, and not because of the goodness inherent in Islam. The last days of Islam will be a struggle, deepening towards the last final stand—the struggle between fatalism and liberty, between slavery and freedom, between the narrow, exclusive, cruel law of Mohammed, and the broad, loving forgiveness of Christ.

"'Our method of approaching the Mohammedans should be that of our Lord in dealing with the Jews,' so says Professor Siraj-ud-Din. But let us not forget His uncompromising attitude towards the Jews. From the first He saw the results of His work, 'I came not to send peace, but a sword.'

"To be constantly dwelling on the 'points of contact' is an alluring danger to the conscientious missionary. It is following the lines of least resistance. It reminds one of Mohammed's old compromising cry, 'We have made this religion easy for you.' Islam is undoubtedly crumbling, and our best policy is to let it crumble instead of trying to find pieces of its walls upon which we may build Christianity. . . . . The whole miserable structure must come down and the foundation be relaid. 'Other foundation can no man lay than that is laid, which is Christ Jesus.' The Koran may be easy for the Moslem, but the New Testament is going to be just as difficult for him as it is for us. 'Strait is the gate, and narrow is the way, which leadeth unto life.'"

Korean Foreign Missions. The Rev. Charles Allen Clark, pastor of the Central Presbyterian Church, Seoul, and of thirty country churches, writes us of the foreign mission work of Korean Presbyteries. That at Quelpart was begun in 1907. Now there are six workers and over a dozen churches on the island. The mission in Siberia has suffered from the opposition of the Russian authorities. Steps are, however, being taken to reinforce the single Korean working there with another helper. After reconnaissance it was decided to send three splendid Koreans to the west of Chefoo, China. Their money for a whole year in advance is already in the bank. They sailed on the thirtieth of last October, backed with a great volume of prayer.

"It was a wonderful hour when they were called before the Assembly and the Moderator gave them their charge, and then the whole Assembly went down on their faces and commended them to God. Not an ordained man in the Assembly but would have given all that he had for the chance of going in their places. Think of a church where every man is a volunteer and the envied ones are not the men in metropolitan pulpits, but the missionaries! There is no trouble here for the Board to get men. Steps are being taken towards the opening of a station in Manchuria. Since the Japanese began coming into Korea the Kore-

ans have been going north across the border in train-loads. Already there are said to be 800,000 in Manchuria in territory contiguous to the Canadian Mission, and 300,000 in that next to our own. Whole churches have, in some cases, gone across the border. For three years our Pyeng-Yang churches have maintained Korean pastors there. There are already twenty-six churches there that we know of, and rumors of Christians in many other places."

The Door of Hope Mission, Shanghai, was started twelve years ago for the thousands of Chinese women and girls brought to that city for immoral purposes. These are sold in many cases by parents, brothers and even husbands. The mission has grown until there are now seven foreign and fourteen native helpers in five Homes, engaged in teaching and training about 300 girls. Many of the girls become, later, wives of respectable Christian men, and few disappoint the workers.

There is a Children's Home in the country for the very little girls found in evil resorts. This consists of a neat row of five cottages where the children live in families of twenty-five each, with a Chinese house-mother. The weaving of cloth is the special industry of the country Home. This mission has won the hearts of many Christians. A company of Chinese pastors were taken to visit the Home. One of them described it afterwards to his people at a prayer meeting, and a collection, liberal for them, was taken in its behalf. One Chinese Bible woman, very poor, was so stirred that, having nothing else, she sold a garment she could ill spare, and put the two dollars in the collection.

One of the buildings of the mission was partly built by a bequest from a girl who had died in the Home. When she entered the Door of Hope she received from the court a sum of money from the property of her owner, because of ill treatment endured. At her death she willed it for the help of other girls who had suffered as she had.

In Perils by the Heathen. The great transformation in the attitude of the Chinese towards Christianity can be best illustrated by a few concrete quotations. Back in the seventies of the last century a Baptist missionary, Mr. Alfred Jones, settled in a little village called Tai-yin to live down hatred and opposition, and to win men to Christ. One who joined him later wrote on his arrival:

"The door frames and windows were smashed and the thatch ploughed up by the stones they hurled at his dwelling. There is still the mark on his study floor where the people came up through from the outside, having dug under the wall while he was from home, in order to steal a quantity of valuable tools and books. They poisoned his well by throwing abominable matter into it. They built up his door leading into the village with bricks, refusing to allow him to walk out in the village street. He said that when sitting in his room alone, away in the middle of Shantung, it made him think of a ship of war in action, the stones thundered so fearfully against the wall, doors and windows."

"My experience," writes a missionary in *China's Millions*, "probably coincides with that of very many of God's servants in Shanshi during those early years. Frequently on reaching a city we were not allowed to remain, but almost as soon as we entered the gate, men came from the official residence to force us to leave. Pressure was brought to bear upon our innkeeper not to provide us with food and so we had to move on. Twice I and my companions were robbed of all we possessed. I remember once going along a lonely road and being suddenly attacked from behind. As I heard the shouts of the robber I turned to find a pistol pointed at my head. . . . . During these early years we never left the mission station without the certainty of being cursed. During the first and second years in China this cursing is comparatively easy to bear, but when it goes on, year after year, much prayer is needed and much yielding of oneself afresh to God in order to endure. It is of course much easier to bear after a good night's rest or after a good meal, but after a long journey, when you are weary and footsore and hungry, to be met only with curses has been oftentimes hard. It has been difficult to 'bless those that curse you, and to pray for those that despitefully use you.'"

"It was hard toil in those pioneer days," writes a missionary of the Disciples. "We were once walking in a village near Chuchow when a boy belonging to a well-to-do farmer family pelted us with mud. The villagers looked on heedlessly as if he were doing them a service. Yesterday this same boy, now a developed active follower of Christ, presented us with a piece of

land large enough for a site for church, manse, and school. He himself is a leader in the church and is going to the Bible College in Nanking to prepare himself for the ministry. Sixteen years ago I was with an evangelist, Mr. Shi, as he preached in Chuchow at the East Gate. A man came up wildly and struck him on the mouth and spit in his face. Shi struggled with his old passion to retaliate, won his Waterloo and let the spittle dry on his face in the burning sun. It spoke volumes and is speaking yet. The assailant went away in chagrin with the curses of the heathen crowd. A few days ago we dedicated the first self-supporting preaching hall on that same street."

In Mr. McConaughy's admirable handbook, **"The World Work of the Presbyterian Church,"*** one gets a sort of cinematograph survey of this great Church's enterprises at home and abroad. Here are sample illustrations. Mrs. C. R. Mills, of Chefoo, was moved to open a school for Chinese deaf mutes, of whom there are said to be over 400,000. This school, after passing through various trials, has now five trained Chinese preachers and pupils from ten different provinces. In the prosecution of this form of Samaritan work, Mrs. Mills traveled on one occasion 3000 miles with two of her pupils, giving demonstrations in 50 meetings before an aggregate audience of 30,000 Chinese. The government has decided to open schools modeled on this one.

As an illustration of the economy and efficiency of Christian missions we have this important comparison. The Japanese Tai Han Hospital in Seoul spent in a year, for salaries of doctors and nurses, $80,785, treating 6030 out-patients and 640 in-patients. The Severance Presbyterian Hospital of the same city treated in the same year 10,000 out-patients and 512 in-patients at a cost of only $11,772. The sum was entirely provided on the spot, save the support of the resident American missionary-physician. In general, contends Mr. McConaughy, missionary management compares more than favorably with ordinary commercial management. While one of the most conservative insurance companies of Philadelphia considers its administrative expense of 13 per cent a triumph of good management, and while the average for railways is 12 per cent to 15 per cent, of insurance companies 25 per cent and of banking corporations even higher, that of the Presbyterian Board of Foreign Missions is 3.6 per cent.

*Issued by the Presbyterian Board of Publication, Philadelphia. Price 50 cents.

Brief Mission Notes. The **Korean colony at Yucatan, Mexico,** has a church of 250 members with its own church building (at Merida) and pastor.

El Chileno, a clerical paper much read by the masses in Chili, and *El Mercurio,* the leading Chilian newspaper, now **print portions of the Scripture daily**—with, however, Roman Catholic notes.

Mr. McCall, of Caetate, **Brazil,** writes that some Jesuits, expelled from Portugal, are running a brewery and a school in opposition to the Presbyterian Mission, and offer cigarettes as a reward for voluntary attendance at the confessional. The Presbyterian Church at Prado (the town which furnishes thorium sands for making Auer-Welsbach incandescent mantles), has now a membership of twenty—all recently converted. At Nova Odessa, 100 miles from Sao Paulo, is a colony of Lettish Baptists—forty-two families who have left Russia in order to be freed from the harassings of the Russian State Church. They are sturdy and godly people with large families and are doing a fine evangelistic work among the Brazilians. There are now 11,000 Baptists in Brazil, grouped in 175 churches, and the work has spread to Argentina (578 converts) and South Chili (800 converts). Over 1500 were gathered into Brazilian Baptist churches last year and three new states were entered. The seventh annual convention of Brazilian Baptist churches was held in 1913 at Bahia, in a large, tastefully decorated church building. The first Baptist Church in Brazil was organized with five members in the same city in 1882 in the midst of violent opposition.

A general committee of Protestant missionaries in South Africa is planning to open in all important centers of South African population, **houses where black girls can get suitable lodgings at a low**

price. These will be under the direction of white or colored Christian women, and will enable black girls to live honestly in the midst of the mixed population of Kimberley, Johannesburg, Durban, etc.

Uganda Christians are sending missionaries to neighboring regions, especially to the Busoga, among whom 1300 adults were baptized last year. A national movement towards Christianity seems to be under way among these people.

In 1900 there were five **Christians in Mashonaland;** in 1912, 1300 communicants, and 5000 children under instruction in the mission schools.

The Roman Catholic clergy of the Congo are **seeking to embarrass evangelical missionaries** in various ways. The Fathers of the Scheldt have initiated two suits against the Presbyterian missionaries at Luebo, accusing them of propaganda by force. The specific charge was that the Rev. Motte Martin had torn Romanist medals from the necks of black children. The case was dismissed by the court. Mr. Crane, another member of the Presbyterian Mission, was charged with calling the Virgin Mary a bad woman and was brought before the court for defamation. This case, too, was dismissed.

Trebizond on the Black Sea is, we believe, the point at which Xenophon's Ten Thousand first saw the Euxine after their long march. The city is to have a Y. M. C. A. building, and the interesting thing about it is that it is largely paid for by sixty young men—church members—who have emigrated to America to escape military service.

Theosophy is reported as rapidly losing ground in Benares, its chief center in Northern India. The Hindus availed themselves of it to get control of a magnificent college and then repudiated it.

The moderator of the last General Assembly of the Presbyterian Church in India was **the Rajah, Sir Harnam Singh.**

Mr. Dixon calls attention in *Foreign Mail* to the great **difference in the Hindu and Christian quarter in Nagercoil,** the second largest city of Travancore. The streets are wider and cleaner among the Christians, the children look healthier, houses are better built, and appear more sanitary; the women nearly all help out the family income by making lace. When cholera breaks out, the toll of death is ten times heavier in the "ethnic religion" quarter than in the Christian. The Sunday before Mr. Dixon came to Nagercoil the church was closed and the congregation of some 1200 souls was divided into ten bands to conduct evangelistic services in all the villages of the neighborhood.

A Presbyterian missionary in the northwest of India preaching to large crowds at fairs, writes:

"At one of these fairs many *junglies,* the original inhabitants of these districts, listened peaceably and intelligently. It seemed hardly credible that about ten years ago these same wild tribes had **tried to kill a preaching party of missionaries** by riding them down with their camels."

The Madura Mission of the American Board employs **84 Bible women who are instructing 3706 Hindu women.** These Bible women are trained in the mission schools and work under the personal superintendence of the missionaries. Most of them are widows. It is a great triumph of Christ's Gospel that Christian widows are the accepted and honored teachers in Hindu homes, where the Hindu widow is despised and dishonored. It is a further striking fact that the great majority of teachers in schools begun by Hindus in South India are furnished by the Christian mission.

In the Abor expedition on the northeast frontier of the Indian Empire there were some **thirty Christian Nagas,** participating as carriers in the Fourth Carrier Corps. Twenty years ago these people were head-hunters in Assam. But the American Baptist Mission is accomplishing great things among them. These particular Naga Christians held services regularly while on the march, singing hymns in the evening, although not a single religious service was held by the British troopers. A Naga church deacon carried a load like the rest in order to look after his fellow churchmen. The English officer in charge had nothing

but praise for their orderliness, industry and contentment.

A Mr. Sung Chen Tien, of Chiuchow, was three years ago ejected from his post as teacher in a government school because, as a Christian, he **refused to bow before the temple of Confucius.** Since the revolution he has become superintendent of all the government educational institutions of the province.

The head of the Government Normal School at Peking recently became a Christian. He is an enthusiastic advocate not only of Christianity, but also of the adoption of a **phonetic alphabet for China,** on the ground that in no other way can the masses be taught Christianity soon enough to save the Chinese Republic.

Pastor Ding Li Mei, who is the **leading evangelist of China** and who has had a great spiritual influence over Chinese students, is a man of incessant prayer. He has a prayer book in which are the names of those for whom he prays daily. When Mr. Sherwood Eddy asked to be included in the list he was inscribed as number 1262. Pastor Ding suffered torture in the Boxer days, having on one occasion received 250 blows of the bamboo on his bare body.

The Rev. W. Carey Newton, of the Southern Baptist Mission in China, describing the ceremonies observed recently in connection with Confucius' birthday, narrates that various companies of students sang in turn odes to the memory of the Chinese sage. "Strange to relate, **every tune was taken from our hymn book,**—'Hallelujah, Thine the Glory,' having been rendered twice."

One of the first Japanese converts whom Dr. H. Loomis baptized when he went to Japan is now the splendid pastor of a self-supporting church of 1126 members.

Americans who have been placed by the Y. M. C. A. in government schools in Japan as English teachers, are **finding, in many cases, cordial acquiescence in the religious work** which they are carrying on out of hours. Many schools are gladly welcoming Christianity as a moral and spiritual force among their students.

"In talking with a certain school principal," writes one of these English teachers, "I frankly asked him what his attitude would be in the matter of organizing Bible classes." He replied: 'The more the better'—that they had already asked a resident missionary to give a lecture once a week on the life of Christ, and that he hoped the new teacher would begin to teach the Bible as soon as possible."

That teacher already has three Bible classes.

The **contributions of time for systematic evangelization in Korea** aggregate now over 100,000 days yearly. Two members of a Bible class in Seoul, which has a total membership of 500, walked 50 miles carrying loads of charcoal to sell, in order to cover the expenses of their ten days' instruction course.

A movement towards Christianity is taking place at Balantak, at the eastern extremity of the **Central Celebes,** among people as yet untouched by Mohammedanism. At Lausala the people are so eager to become Christians that in 14 days 1800 people joined the Christian congregations. There is now a total Christian community of 2356 in 15 places, served by five native pastors. At Binocang in the western part of the Central Celebes, a spontaneous movement towards Christianity is also registered.

Protestant colporteurs among **the Flemish population of Belgium** report that, generally speaking, the people are more accessible, or at least better disposed, than formerly. An increasing number of persons read the Bible in secret. They also mention the extraordinary fact that in their journeyings they find old editions of the Scriptures, which date back to the Protestantism of the Flanders of the sixteenth and seventeenth centuries. Clericalism is, however, fearfully powerful in Belgium. There are 30,000 priests, 5000 convents, and 75,000 monks and nuns. The army, the magistracy, the teaching corps, and the higher administration are under its influence. Others than Roman Catholics are debarred from preferment. A network of Romanist societies, building associations, trade unions, coöperative agricultural societies, coöperative stores

has largely enmeshed the lower middle and a large part of the wage-working class. The clergy are extremely intolerant. Persons attending Protestant services are boycotted or driven from teaching and other positions. Bibles are burned and the Reformation scandalously calumniated.

MUSCULAR CHRISTIANITY IN KASHMIR.

II.

The social work of the year past has been diverse indeed. Some of its leading features are as follows:

1. Nursing the sick in their homes.
2. Taking out the sick from the city and mission hospital in their boats for fresh air on the lake. (Three hundred were taken out last summer.)
3. Saving the drowning.
4. Rescuing animals in distress and from cruelty.
5. Rescuing people from houses and trees in a flood.
6. Rescuing people and property at fires.
7. Carrying loads for old people.
8. Cutting up firewood for old people.
9. Getting money for those in need, and protecting women.
10. Helping to bring hooligans to justice.
11. Trying to lead public opinion in matters of sanitation and public health.

Among the numerous social societies in the School is "The Waif and Stray Society," to which all masters and boys subscribe monthly. They thereby pay the schooling of fifty poor boys, clothe a score, and feed and look after those in distress. Mr. Biscoe hopes to start a small home for incurables on the school compound, in order that the boys may learn daily the joy of relieving suffering. The "Knight-errants" work for the defense of women. They pledge themselves to do all in their power to prevent girls being married under the age of fourteen.

"Many and many a time, at the monthly meetings, have I been thrilled with emotion, listening to these men as they relate their attempts to stem the crying evils around them. When I think of what they were some years ago, cowardly, weak Kashmiris, and now men in deep earnest on the side of right, I thank God and take courage."

"The hireling leaveth the sheep, and fleeth." That is not the ideal of the C. M. S. high school at Srinagar, Kashmir. The boys often come to grief over their volunteer service in behalf of animals.

"Donkey-drivers resent this interest in their property when they are asked to take the loads off their lame beasts of burden, and still more so when the boys follow up their unheeded requests by pitching the loads off themselves. This sometimes precipitates a fight in which, at times, the righteous perish and the wicked flourish. I know of one boy who avoided battle, being little of stature, by offering to carry a part of a lame donkey's load. Two boys came to the head-master the other day in tears (sad to say) with torn garments and smarting skins, having espoused a donkey's cause in the face of superior strength and numbers. They asked what line they should take when made to suffer for succouring animals. Action came first and words second, for the head-master, a Brahman and an exceptionally smart fellow, at once called for his strongest boys and started off in pursuit of the donkey-drivers. The latter took to their heels, and after the animals were relieved, the boys were informed that they should get on with their boxing in order that right might always conquer, and that they should expect hard knocks when putting things to rights. In the winter of 1908-09 the boys rescued and fed over 100 starving donkeys."

The School has taught in one year as many as 278 boys to swim. This in the face of dogged opposition from parents. It has had its reward. Mr. Biscoe has been eye-witness to many plucky "saves." On one occasion a boat with twelve paddlers capsized. Seven of these could not swim. The boys on the bank, however, kept their heads and obeyed orders to the letter. In less time than it takes to write three had stripped, plunged into the eddies, and brought the drowning boys to safety. During a terrible flood a number of women were huddled together on a piece of dry ground, each moment diminishing before the teeth of the waters. Close by were several boatmen in their boats who were keeping an irritating distance and bargaining with the terrified women for an impossible salvage. A member of the School's personnel, enraged at the sight of such brutality, tore off his coat, swam to the boats, tumbled a boatman out, and rescued at his leisure the crowd of women. During the same flood several families, men, women, children, dogs and hens, huddled

together on the roofs of their mud dwellings, cried to the passing boats for help. None would trouble to take them off because they were out-caste sweepers. But a mission school boat happened along and swept to the rescue. The rowers were obliged to make several trips and as they passed various other boats they were roundly cursed for defiling their caste by contact with untouchables.

They have broken caste at other times, too, to give the helpless a boat ride. That hospital convalescents may have the refreshment of an outing on the water, they paddle a mile and then carry on their backs those patients unable to hobble to the landing, two hundred yards. Yes, Mohammedans on the backs of Brahmans! No wonder some of the Brahmans of the old school open their eyes and mutter! During a period after cholera and before plague these most un-Brahman of Brahman boys set to work with pick, spade and shovel to dig drains and fill up pits. They have been no less active in suppressing hooligans. A leader of a gang has even become an ally in this work of repressing lawlessness. And the cult of manliness reveals its success in a vein of manly tenderness that finds expression in the life of the School. Mr. Biscoe tells the story of a patient who was brought in dying of cholera:

"The room was soon crowded with heathen relatives, both men and women. Hour after hour the teachers fought with Death, keeping the body warm with hot bottles and massaging the limbs to ease the terrible cramps. In vain! But those who were rubbing him alone knew that all was over. At their whispered request I left. They, however, never ceased all through that long night massaging the limbs and putting hot bottles to the corpse, knowing full well the danger they were running in so doing. When the morning light came stealing in at the windows they finally broke the news to the roomful of relatives. 'Why did you act thus?' I asked. 'Sahib,' said the head nurse, 'if they had thought that he had died when he did, the relatives would have charged you with his death and there would have been a terrible row; and further, women can bear bad news in the morning better than in the dark, at night.'" "I think," adds Mr. Biscoe, not without a touch of justifiable satisfaction, "you will allow that we are not stupidly hopeful and that these men are growing towards the ideal—the true, manly, Christian citizen."*

* A twenty-page pamphlet entitled, "A Mission School and Social Service," by the Rev. C. E. Tyndale Biscoe, gives a somewhat fuller account of this School.

EDITORIAL.

Those attending the 1914 **Northfield General Conference of Christian Workers** (August 1-16) will, for the third time, have the pleasure of hearing the Rev. Charles Brown, of London. He was with us in 1909 and again in 1912. At the close of the Conference Mr. Brown, who has served as chairman of the Free Church Council in England, and president of the Baptist Union, will continue his trip to China in deputation work on behalf of the Baptists of England.

Rev. John A. Hutton, now a familiar figure at Northfield, and whose lectures have been a rich spiritual contribution to the Conference, will again have charge of the morning Bible hour (9 o'clock).

A course in Greek Testament (the Epistle to the Galatians) will be conducted by Dr. A. T. Robertson, of Louisville, Ky.

All friends of Northfield will welcome the announcement that the Rev. F. B. Meyer is again to be present. Probably no one has ever spoken at Northfield whose ministry has been more richly and widely blessed than Mr. Meyer's.

Another speaker will be Prof. J. Hope Moulton, late Fellow of James College, Cambridge, now a professor in Victoria University, Manchester. Professor Moulton's name and work as a New Testament scholar have received wide recognition. The Construction of the New Testament and The Papyri are to form the subjects of his lectures. This course, which will appeal to all Bible scholars, will be given during the last week of the Conference.

THE LATE MRS. FREDERICK BILLINGS.

On February 17 Mrs. Frederick Billings, of Woodstock, Vt., and of New York City, passed away. A keen sense of bereavement is felt, not only among a wide circle of personal friends, but in many institutions of Christian philanthropy. Among the latter are The Northfield Schools, of which for more than twenty-five years Mrs. Billings has been a sympathetic and generous helper.

It was in the early eighties that Mrs. Billings first met D. L. Moody, and the friendship then formed developed into an ever increasing interest in The Northfield Schools. Mrs. Billings became a member of the board of trustees of the Seminary, proving herself a faithful attendant at its meetings and ever jealous of the distinctively Christian character of the Schools.

Generous as Mrs. Billings has been in her gifts, her gracious, charming personality has been, and is, of even greater blessing. Those associated with

MRS. FREDERICK BILLINGS.

her upon the board of trustees felt that the relationship was in itself an exceptional privilege. When, on occasion, she could be prevailed upon to address the students of Northfield Seminary, either at informal gatherings where a small group came together, or when presiding at the Students' Aid Society, of which she was President, or when—rarely—she could be induced to say even a word to the entire student body, all who heard her received an impression never to be forgotten. The graciousness of her personality had peculiar charm, and wherever she went she inspired the highest ideals.

It was not given to every student in The Northfield Schools to know Mrs. Billings personally. Those so privileged will ever feel exceptionally blessed. But all of our students, as well as the friends who attend the Summer Conferences, are largely indebted to this loyal friend. What Northfield is to-day is in no small part due to her generosity.

With charming modesty, Mrs. Billings would not permit, during her life time, any public expression of the gratitude her friends longed to voice. We feel now, however, that that which has long been upon our heart may be said in a public way.

A FAITHFUL STEWARD OF THE GRACE OF GOD.

W. R. Moody.

Rev. N. Fay Smith.

On the proclamation of war in the spring of 1898, President McKinley issued a call for volunteer troops. Tens of thousands of the youth of the country were mobilized in large camps, and it was felt that the period of instruction and preparation for active service afforded an exceptional opportunity for evangelistic work. Unable to visit these camps in person, Mr. D. L. Moody applied himself with characteristic enthusiasm to raising funds for this purpose, and through the religious and secular press he made continual appeals to the country. These he supplemented with articles reporting the success attendant upon the efforts being put forth.

In this work he secured the assistance of a young man by the name of N. Fay Smith, who had been engaged in home mission work in the West, but had returned to his home in the Connecticut Valley for the summer. Until the close of the war Mr. Smith was in almost daily conference with Mr. Moody and became a most sympathetic and zealous co-laborer in this project. Mr. Moody early recognized the gifts of his assistant as well as a personality of unusual charm and influence. About this time a vacancy occurred in the faculty of Mount Hermon School, in the Bible department. Mr. Smith was offered, and accepted, the position, in which his teaching and influence were

blessed to a large number of young men. During the years at Mount Hermon he came in contact with hundreds of students, many of whom to-day attribute their interest in the Bible and some of their richest spiritual experiences to his faithful and loving service.

In passing, it is of interest to remark that during Mr. Moody's last sickness, outside the family circle and medical attendants, Mr. Smith was, with one exception, the only one whom he asked to see. It was to him that Mr. Moody turned for spiritual fellowship shortly before he passed away.

In 1902 the pulpit of the Trinitarian Congregational Church in Northfield became vacant. The charge is one of unusual responsibility. Not only does it include the regular ministerial duties of a rural community, but the students and teachers of Northfield Seminary attend the Sunday morning service. Furthermore, the pastor also acts as the minister of the Church at Mount Hermon School, with its 650 boys and a resident community of teachers and officers and their families of over a hundred more. The twofold interest of the village and the student community approximates, therefore, a pastoral charge of some 2000 people. After a long and careful study of the situation the Church, in 1904, extended a unanimous call to Mr. Smith, which he accepted, entering at once upon his duties. Without college or seminary training he ministered to a community including many college and university graduates. It is significant that those most privileged in educational opportunities have been most appreciative of Mr. Smith's gifts; while in the homes of the resident members of the Church, he has from the first won the hearts and affections of all.

In his ministry at Northfield, Rev. N. Fay Smith set an example that is worthy of the thoughtful consideration of all rural pastors. First and foremost, he was loyal to evangelical truth, and, while holding "the truth in love," he nevertheless firmly adhered to the fundamental tenets of the evangelical faith. Academic questions of scholarship he deferred to those who, as the result of research, could speak with authority, but he struck no uncertain note in regard to Christian truth. While his allegiance was given first to the Church Universal, he was especially loyal to the Congregational denomination and enthusiastically shared in all its work, both home and foreign. He urged upon his people the support of the various Boards, even appealing to them regularly for their subscriptions to the denominational publications. Of the local ministerial association he was a faithful member and frequently took part in the discussions.

While living for another world, Mr. Smith was not blind to the responsibilities of earthly citizenship. He set a good example for his congregation in his attendance upon the public meetings of the community, and whenever he spoke in the town meeting, that historic organization which is the heritage of every New England village, he was listened to with deep attention and his judgment carried weight. In the cause of temperance he was a militant Christian, availing himself of every means to prevent the illicit sale of liquor in the town, and, in the pulpit as well as out, urged his fellow-citizens to vote against the granting of the liquor license.

But it was in his ministerial work that the real beauty of Mr. Smith's character was revealed. He appealed to every class. His virility, frankness, directness of speech, keen sense of humor and enjoyment of manly sports, endeared him to the youth in the community. In all the social gatherings of the Church his geniality radiated warmth and ease and made the self-conscious and awkward at once feel at home.

His greatest gift, however, was shown in his success with the children of the Church. Every Sunday morning he preached a children's sermon which in beauty and aptness could be equaled by few and surpassed by none. And

on Thursday afternoon, during the winter months, he had a meeting for the children of his congregation, with an average attendance of fifty. Here he instructed the little ones in the elements of Christian doctrine, and the affection with which he was regarded by them all is the highest tribute to his Christ-like character.

In view of what has been said, it is hardly necessary to refer to the humility of the man. Men of this type always are humble. But this spirit was never allowed to become an excuse for shirking responsibility or service. He was willing to serve in any capacity, whether on public occasions at The Northfield Schools or in the Summer Conferences, and always his ministry was attended by blessing. It has been said that the old-fashioned forms of evangelism are becoming obsolete. Mr. Smith's ministry was a refutation of any such statement. The Sunday night service was jealously maintained as a Gospel meeting, and not infrequently was a direct appeal made at the close of the Sunday morning sermon. In personal work he was faithful, not alone in seeking to bring into allegiance to Christ, those who had been living alien lives, but in dealing with professed Christians whose conduct, he felt, laid them open to a charge of moral obliquity.

After a brief illness, followed by a critical operation, he entered into rest February 11. He left a Church stunned by the sense of its loss, and a community heartbroken in its grief. On the occasion of his funeral the church was crowded to its utmost, not wholly by the regular attendants, but by many others whose presence bore silent and significant witness to a far wider ministry. Outside the community, too, the high quality of Mr. Smith's ministry was recognized. The Franklin County Association of Congregational Ministers, of which he was a member, was represented by a large delegation, and several companions of his boyhood from a neighboring town were present.

Many who knew Mr. Smith but slightly had nevertheless been impressed by his personality. From one of the greatest preachers of our time, a distinguished professor of theology, the writer has received the following testimony:

"I cannot refrain from sending you a word of sympathy in the loss of not only so loving and true and modest a minister, but so loyal and kindly a colleague.

"I suppose, though his work was unfinished, he had received from life all the discipline that the Father felt he could use; and so he has been removed to another segment of the Father's school.

"He certainly seemed to have achieved a simplicity and sweetness of soul that the rest of us apparently cannot be pounded into even by years of barbarous mishandling by life's seas. I can imagine that Northfield will receive a great blessing in the outburst of bereaved affection which this occasion will elicit."

Already this blessing has been realized. Even in his going from us he has bequeathed a rich legacy, and the lives of thousands who have known him at Northfield will be better for the memory of his character. So unsparingly has the Rev. N. Fay Smith poured out his own life for the enrichment of others that his influence is being felt throughout the world. His name may not be widely known, but thousands have been and will be spiritually enriched by his ministry, and in eternity will acknowledge their indebtedness to this faithful steward of the manifold grace of God who has entered upon a higher sphere of service for Christ.

NORTHFIELD SILHOUETTES.

II.

E. was a Minnesota boy, who entered Mount Hermon in 1902. Reading over the recommendations received at the time of his entering the School, we find that his pastor, after an acquaintance of five or six years, described him as a

"thoroughly consecrated Christian boy, ... sunny, even-tempered, and good in his whole disposition. He is frank and fearless in his stand for any good, or against any wrong. . . . . You can rely upon him every time."

This is the type of man that Mount Hermon reaches out for, and such a testimony from one who had known him for years insured his admission to the School.

An infection contracted some time before coming to Mount Hermon had caused serious difficulty in his eyes, resulting eventually in the total loss of one eye, and in the impaired sight of the other. His course of study was, therefore, interrupted, and he was not able to graduate from the School. But although unable to avail himself in full of the advantages which the School offers, E., like many another Hermonite, is a student of whom Mount Hermon is justly proud. The serious handicap under which he labored was somewhat compensated for by exceptional powers of concentration. One of his teachers said that in the preparation of his lessons he required to read the printed matter but once to have the substance fixed upon his mind. Finally, he had to give up all further effort as a student, and enter upon his life work with such equipment as he had been able to obtain in the short time he was at Mount Hermon.

On leaving Mount Hermon—so one of his teachers writes us—E. worked for a time in a factory. He nevertheless took an interest in the local Sunday school, and finally began preaching in the village church. Thence he was called to the pastorate of a small church in New Hampshire, where for several years he has carried on a successful work. This teacher says of him:

"He has a fine character, an excellent mind, is greatly beloved by his people, and, I understand, has been quite influential in the Association of Congregational Churches to which he belongs."

A few years after leaving Mount Hermon we heard from E. in his little pastorate in this remote town. He wrote as follows:

"We are beautifully situated, have a nice church and chapel, and a good parsonage. The people are intelligent and appreciative to the highest degree.

"I would not exchange my years at Hermon for anything. The added reverence for God's Word, and the assurance that it is God's Word, mean everything to me. There is no doubt about its inspiration or integrity in my mind, and I thank God that I *can* accept it in its integrity and entireness. I have added proof, too, that simple, humble service, rendered faithfully, is honored of God. The value of such assurance is beyond price in this age of doubt and dissension. . . . . May God bless the dear old Schools, and all who labor so hard for their welfare!"

E. has impressed himself, however, not alone upon Mount Hermon School and the little community where he labors, but upon the Editor of the *Congregationalist,* who, after a visit to the scene of his labors, writes regarding this devoted worker as follows:

"The Editor has an unfortunate instinct for ministers, which he can't shake off entirely, even when recruiting, and up among these hills he found several who showed a most brotherly spirit to a passing stranger. He must speak a little more extendedly of one of them whose pastorate is now not far from the ten years' limit and who has already been sought by larger flocks than the small group of less than one hundred persons to whom he preaches each Sunday. The thing that the Editor liked so much about this man was his 'sticktuitiveness.' His is an ancient church. The community dates back to revolutionary times when out of a population of less than a thousand it sent thirty-five soldiers to the war with Great Britain. The town to-day is hardly one-third as large as it was then, but the atmosphere of earlier and more heroic days still lingers and its Memorial Day services, to which hundreds come from all around, are noted all over the countryside.

"But the point about the minister of this dwindling town is that he has stuck to his job so long. Up to the beginning of his pastorate the average ministerial term had

been from two to four years. A young man still, and having gained what education he has largely by working with his hands, he has adapted himself to the rural situation in a way that would delight President Butterfield of Amherst Agricultural College, Professor Fiske of Oberlin, and all the other experts on the rural problem. He has instituted a lecture course through which he has reached scores of persons who would not otherwise have come within the church. He has pitched hay and helped the road makers and read up on the poultry business,—all for the sake of getting closer to his parishioners. Little by little the appreciation of him has grown until he is looked upon not simply as the hired man of the church, but as the friend of Everybody, whether Everybody comes to church or not, and the leader of all good movements. The best thing that the Editor heard about him was this: 'He is the most Christ-like man anywhere around here.'

"He receives from his church $600 a year, and his parsonage, his income having been augmented of late a little beyond that point by preaching Sunday afternoon at a place eight miles distant. He often arises at two o'clock on Monday morning, after a hard day's work, to do the family washing. But when I crossed his threshold on the Monday noon after he had performed this feat he showed no symptoms of "blue Monday," while throughout the rest of the day both his wife and himself seemed absolutely contented, and one might travel far without finding a prettier group of children. God give us more such men for the country problem!"

The record of E. is analogous to that of scores of others who to-day are serving in humble spheres in all parts of this country, as well as upon the foreign field. Northfield was primarily established for young persons who at the threshold of life were conscious of a disadvantage through neglected educational privileges. It is not possible for all to complete a thorough academic course, but in thousands of cases The Northfield Schools can and do help to make efficient those who would otherwise be seriously handicapped in their life work.

THE CHRISTIAN MESSAGE OF RESURRECTION.

Rev. G. A. Johnston Ross, M. A.

No system of thought can rightly claim the name of a religion which does not offer a credible promise of eternal life. For the convictions, assurances and longings which religions set out to satisfy not only include the longing for a life transcending death, but are of such a nature that they cannot be realized fully within this sphere of life, and they abut upon a higher and more enduring sphere.

All men who have had much experience of these hopes of the heart know that they demand the life beyond as the place of their fulfilment; and this is especially clear to those in whom these hopes and desires have been stimulated by suffering in themselves and others. In other words, men who really know life know that our present environment is too narrow for our souls, and are convinced that at the heart of the Universe the disproportion is set right.

When we hear that the future life is denied by learned persons, it were well that we should remember the partiality of view and inadequate and provincial experience of life which often accompany great learning in some one department. The narrowness of view and limitation of experience are really the price at which the eminence in one field of research has been bought. Academic circles are often knots of unbelief, not at all because these circles are made up of very wise or very bad men, but for the simple and somewhat pathetic reason that they are made up of immature men, overdeveloped on one side of their nature, often childishly and even grotesquely ignorant of life's real tragedy, and pitiably maladjusted even to life's mechanism, let alone life's true content and promise. If we could examine carefully the authorities who scoffingly deride Resurrection, *if we really knew the men,* we should be emancipated from many uncalled-for terrors of doubt, and we should look back amusedly at our misgivings and at our deference to the dogmatism of unbelief.

In particular, we should not trouble ourselves unduly over an affectation much in vogue in our time, which makes men say, with a fine appearance of social passion: "The sphere of religion is here and now; its values are to be discovered in moral reforms, in social readjustments, in the accomplishment of the will of God here. Of other spheres we know nothing, and toward them our souls should not lean. It should be enough for us to have served our generation according to the will of God, and then—to fall on sleep."

This sort of thing makes a fine histrionic and absolutely inexpensive display of self-abnegation, and sounds well when one is young, and sheltered, and has leisure for the bitter-sweet of interesting cynical moods. But to men and women, who, on the one hand, have known themselves called out from abjectness into a real sense of personal significance by the arresting touch of Jesus Christ, and who, on the other hand, know themselves to be past their sunny youth, to be losing on the physical side their hold on life and capacity for living, and who see before them within a very easily measurable period the disappointment, the separation, the ghastly humiliations of death—to them this affectation of indifference to another life is sheer saddening nonsense; the poor pose of a village actor momentarily arrayed in tinsel magnificence.

The New Testament accredits itself a serious and worthy answer to life's questions because it closely inweaves with its central message a treatment (unequaled in its thoroughness) of the matter of death and the hereafter. "This," says St. John, "is the true God *and eternal life.*" And nothing is a more depressing sign of our times than the fact that so many are following as authorities on religion (that is to say, on the meaning of life) verbally brilliant but essentially frivolous or embittered persons—dramatists, essayists, light journalists and so forth—while they remain ignorant of the massive answer of the New Testament to the question, "After death—what?"

For the Easter message of the Christian Faith is something peculiar to that Faith itself: it is no mere reannouncement of what other Faiths, east and west, had been saying. Thus many Faiths, both the elaborate and the untutored, had declared very confidently that man's spirit survives death. It is more than likely that the belief was much more vivid, and certainly seems to have been much more elaborate, in many pagan systems of belief, even than in the Hebrew religion which is the background of our Christianity. The Christian Faith *assumes* the spirit's survival (and no careful student of physical science to-day is prepared to say confidently that he knows that we wholly die), but in the *bare fact* the Christian Faith is really not deeply interested.

What that faith is concerned to make clear to us is (1) the existence of unique proof of survival; (2) that the survival is really promotion to a higher type of life; and (3) that the hope of resurrection has the closest affinities with our moral life here, an intimate connection with our moral choices.

I.

First, then, the Christian Faith has the enormous advantage, in dealing with the matter of death and its issues, of presenting us with what it claims to be a historical and unique case of the conquest of death. It declares that One, Jesus of Nazareth, Who was executed in Jerusalem on charges of sedition and blasphemy in the reign of Tiberius Cæsar, did, after unquestionable death and burial, emerge from the tomb alive, and not only uninjured by death, but with greatly increased capacity in various ways; not only conqueror, but more than conqueror, over death.

Now it would be an entire misrepresentation of the Christian Faith to say that it rests on the allegation that very long ago one dead man did, after a violent death, return to life vigorous and strong; yet many deal with the Resurrection of Jesus as if it were just that kind of antiquated and increasingly dubious miracle. But the real strength of the Christian Faith lies in the fact that it was precisely Jesus of Nazareth and no other who did thus conquer death.

Now who was this Jesus of Nazareth, in Galilee? For our present purpose, two facts about Him are sufficient.

1. First of all, He is the Founder of

the Christian Church, that vast international society which is to-day the greatest single engine of moral uplift and rescue in the world. Nay, more: that Church owes its strength to the belief in Jesus' Resurrection; and that belief, as a matter of historical fact, is no late development, but is traceable right back practically to the date of the alleged occurrence itself. Jesus' Resurrection, therefore, cannot be detached from the great historical and present fact of the Church, the world-wide community of faith which is doing so much for our race, largely by means of the very hopes which come to men when they really grasp the fact that death is not man's last defeat, but may be itself overcome.

2. The other fact about Jesus is His acknowledged personal goodness. So far as is known, He was and remains the only absolutely sinless person in history. But more than that: He was in His personal bearing both toward God and man an absolutely new type. He carried Himself not merely blamelessly, but regally, and yet toward God reverently, and toward men with unexampled solicitude and tenderness. His princely elevation, His startling magnanimity, His calm courage, were among the things that brought about the fierce hatred of the chiefs of His nation; for men hate what they do not understand.

But the point now is that this unique character is just that which gives significance to His emergence from death. If ever there was a son of Adam who, if one may so put it, *deserved* and had the right either to escape death or baffle its power, that man was Jesus. In a dim way even His executioners and one at least of those who were executed with Him saw this, as indeed the whole world is beginning to see it now. Death was an outrage upon a character like that of the Nazarene. More than that; it was a loud challenge to the justice of the universe, to the very sanity of God. For here was goodness unsullied—dead! Here was love unresisting and all-patient—dead! If this were the final end of Jesus, it were preposterous to ask man to believe that the Universe is reasonable, that there is a good, just God at its head, that the Universe is not some ghastly jest or tumbling, wallowing, meaningless mass.

Now the Christian Faith says it was *not* the end of Jesus: that He burst the bonds of death and rose, to be Head of the great inter-racial and inter-secular society which is ever coming a little better to understand Him, and to understand why He did not simply evade death, or refuse to die, but went through the worst that death could or ever can do, and then emerged with His foot on Death's neck.

The instance, then, of survival from death which Christianity presents to us as its proof of Resurrection is so far from being an isolated and haphazard individual case of reanimation, that it is a unique conquest of death by the Man Whose character and achievements mark Him out as the Central Figure of history, God-sent and God-endowed to redeem the world. "It is *Christ* that died," said Paul: the heart of the Christian hope is in that bottomless sentence.

II.

But this phrase, "survival after death," is so far short of the truth that its use in connection with the Resurrection of Jesus is only permissible as a temporary device. For, as a matter of fact, what the New Testament emphasizes in its account of the Resurrection of Jesus, and in its treatment of our hopes attached to it, is not bare survival, but the fact that the Resurrection displayed a *new type and plane of human life,* higher than that which we now experience, and the attainment of which is logically the next step in the evolution of humanity.

A study of the account of the Resurrection-appearances of Jesus, given in St. John's Gospel, patently shows that what is described is not life under the ante-mortem limitations which we know so well, but human life lived on a plane of higher power and freedom, while remaining distinctly human, able to use earth's resources and preserving an unbroken continuity with the ante-mortem life.

This is so manifest in St. John's account of the risen Jesus and the powers showing themselves in Him that it is marvelous that men can be blind to the facts. And if we

have doubts as to the historicity of St. John's narrative, we can find just as patent, though just as unnoticed, on the pages of the writings of St. Paul (which are so much earlier than St. John) the same appreciation of the fact that Christ's Resurrection is the revelation of a new stage in man's upward advance. "Every man in his own order; Christ the firstfruits," "[Christ] the beginning, the firstborn from the dead"—need one multiply proof-texts? Whoso will read carefully the last six chapters of First Corinthians will see plainly enough that the mind of the writer is dominated by the idea of "order," and that that idea links together the very different subjects of which this part of the letter treats. In relation to the Resurrection, the experience of Christ has shown, says the author, that this life is not the highest plane of life open to men; that our work here and its results reach out to this next higher plane; that now that Christ is risen, and we are morally risen in Him, we need not fear that death will destroy our work; our labor is not "in vain in the Lord"; sown in weakness, it is raised in glory. The fact of physical dissolution remains—for our training in faith; but life goes on despite it, and goes higher, touches higher opportunities and higher achievements than can be more than dreamed of here. And that higher life will be no shadowy remainder of this, no ethereal and vaporous edition of this life now; nay, it will be related to this, not as shadow to substance, but as substance to shadow, as reality to image, as achievement to tantalization, as holy rest to an uneasy and impatient stir.

III.

And, finally, the Christian Faith declares that the expectation of a higher life is rooted and confirmed in the facts of our moral life here. The spiritualist looks for proof of the life beyond in regions that are detached from conscience; the Christian finds his evidence, not in speculation nor in abnormal experiences nor even in historical facts taken alone, but in facts within his own conscience on which the historical fact of Christ has operated. He finds, as a matter of fact, that the death of Christ and His Resurrection have intertwined themselves with the very roots of his own moral being; that these events not only represent symbolically that process of utter renunciation of sin and rising to new life which is the core of his moral experience, but that these events are the pledge to him of the happy issue one day out of all his conflicts with the tragedy of life here, and are the real foundation of his hope of being one day free from sin, and wholly "alive unto God." The Christian man, therefore, does not think of Christ's Resurrection as a spectacle to be gazed at; it is the pledge and sacrament to him whereby he may comfort and rehearten himself in hours of depression and defeat, that one day he shall emerge as Christ did, into a "life that is life indeed."

Meanwhile he grows ever more conscious of urgings toward that Life. Though now it "is hid with Christ in God," yet it announces itself within the Christian man in the very motions of his Christian experience. The Christian man finds himself judging of life and men in terms of it, and ever finds himself selecting and planning his own work in the light of it. The world laughs at him as though his affections were set on invisible, intangible, unrealizable things above. He is not greatly moved, but turns on the world's laughter "the dominance of earnest eyes" as he patiently works for that to-morrow which the world does not see. And as he sees how his own sureness of the Eternal Life fluctuates with the unsteadinesses of his own moral life, he begins dimly to perceive a little of the meaning of such strange expressions in St. Paul as "attaining to the resurrection," as though there were resurrection power in every single moral choice. And so, chastened and subdued by the greatness of the thought of "more life and fuller" linked with the inward moral and spiritual life here, yet with his heart aglow, the Christian man humbly praises God for the Easter message—and in lowliness repledges himself before the Blessed Sacrament of Life Eternal to the choices that make for the place "where Christ"—Christ the once buffeted, scourged, stabbed, slain, buried—"sitteth on the right hand of God."

RELIGIOUS VERIFICATIONS.

Rev. Cornelius Woelfkin, D. D.

There is a deep unexpressed hunger in the human soul for a certified and positive knowledge of God. Rufus M. Jones has recently written: "Most persons would be willing to listen on their knees to one who would make them absolutely sure of God." Many sincere, thinking men are haunted by uncertainty in this field of inquiry. For the majority of such seekers, the quest is often swallowed up in the pressure of duties and passing pleasures. But when the crisis of sorrow falls and brings them face to face with their elemental selves, they cry: "O that I knew where I might find him!" Religious creeds and doctrines are of little avail in crucial hours. Creeds are fruits of experience, and since they fall into discredit with men lacking such experience, we must find some other trail and put them on a clue where they may follow their own way to the heart of truth.

The human mind has sweat in thinking on the mysteries in nature, history and personality. Among these many problems religion has held a foremost place—fascinating in interest and insistent on answer. Whoever resolves us here fixes for us the main pivot of life. Some minds have evolved far-reaching systems of philosophy. These fit us on different sides of our temperament and moods. They all make their appeal to us and all fail to satisfy our souls with those convictions which rest the mind and comfort the heart amid the oppressive mysteries around us. Human experience is like a kaleidoscope. Any event of circumstance may serve to change all relationships, and immediately all the perspectives alter and we abandon one philosophy for another. A man is not to be charged with inconsistency because of variations. Every man is fortunately larger than his creed. Unless his mind is fettered in a mental strait-jacket, he will make unconscious excursions beyond the boundary of his system into other territories of thought and feeling. In the practical life, we are compelled to forget that we are materialists, idealists, agnostics, positivists, theists or pragmatists. In the ties of neighborliness and friendship our mental fractures and dislocations are healed and articulated.

But is there not some zone where we may make some experimental verifications concerning the things we most need to know? It will make a world of difference whether we are sure of certain religious postulates or whether we must wander aimlessly amid unknown and unknowable mysteries. Agnosticism may not be a deadly anæsthetic to heroism, but so far its contribution to the uplift of the world through valiant self-sacrifice has not been considerable. "The people that do know their God, shall be strong, and do exploits." It would seem that in an orderly world, where facts can be focused in human thoughts, there must be a field where the common mind can find some authentications of religious values which may respond to the deepest yearnings in the soul. This is our quest, and it is to such honest inquiry that Jesus addresses His words: "If any man willeth to do the will of God, he shall know of the teaching, whether it be of God, or whether I speak from myself."

Any test with a view to discovering truth and fact must eliminate all element of prejudice. Nowhere does this fundamental axiom need more insistent application and emphasis than in our quest for religious truth. We must face the fact that there is a deep-seated prejudice against the traditional claims of religion. Much of this mental antagonism rises out of the fact that religion makes its appeal to the deepest things of the soul, and so cuts across many of the desires, passions and ambitions which invest life with fascinating interest and charm. But the chief opposition of present-day criticism grows out of the scientific temper of the age; and coming thence it is plumed with the air of authority.

Science is a word to conjure with. Let a thesis become labeled as scientific, and, in many quarters, it will pass unchallenged. And no wonder. The achievements of the scientific method are marvelous. We live in a roomier universe than our fathers

suspected. Inventions have extended our sense-perceptions until the imagination staggers before the infinite above us and the infinitesimal beneath. Speculation goes far beyond our actual discoveries, and still reports no shore line, but predicates regions beyond and forever unknowable. The apparatus of observatory and laboratory is extremely complex and seeks to guard us against all illusion. Archæology is reshaping the framework of history. Biology is revising our ideas of life. Evolution is changing all perspectives. Every department of research is making such strides of advance, that any mastery of the whole is impossible. Science holds the field.

But religion falls into a very different category. In science we walk upon a pavement of adamant. In religion we walk off a precipice, walk upon thin air, and deal only with the vagaries of metaphysical dreams and illusions. Let us admit at once that much of the prejudice of science against religion is amply justified. When we remember the awful shadows that have fallen upon church history, and all the abominations that have been baptized in the name of religion, we feel that science has a just bill of complaint against the Church. It was in the name of religion that men sought to strangle science in its cradle. For centuries, science had to struggle against persecution and prejudiced suspicion. And even to-day there exists a lingering feeling that science threatens the foundations of religion. It is no wonder that science looks askance upon all that wears the name religion.

Science may fall into the same arrogant mood of hostility which once possessed the Church, though it can no more afford to despise religion than the Church could afford to scorn the realities of scientific inquiry. Religion has noble passages of history, despite its awful apostasies. It has a genuine side, despite its hypocrisies. It is a mighty force of spiritual power in the face of the mistaken conservatism of other days. Religion must submit itself to scientific analysis, just as science must become glorified in religion. Science is not a Philistine seeking to capture the ark of Jehovah; neither is religion a charlatan bent on deceiving the people. The warfare should cease. Prejudice is mental lynch law, before whose court no truth can have fair trial or test.

But will religion come within reach and submit to real tests? This is a right which every truth and fact must be willing to admit. On the other hand, religion has the right to determine the court of trial, and ask that the test be sincere and patient. Every known phenomenon is adjusted to some function or faculty of man where it will authenticate itself. For example, forms and colors authenticate themselves to sight centers in the brain. Sound and noise are registered in the hearing centers. Feelings and sensations are perceived through the afferent nerves of the body. These arrangements are arbitrarily fixed. All phenomena present themselves at their several courts, and none find recognition if they come by the wrong routes. The optic nerve will never attest the phenomenon of sound, neither will the auditory nerve do service for form, color or light.

Religion has to do with character. The foundations of character are in conscience and will. Conscience is the light of the soul and the will is the authority in personality responsible for right doing. The realities of religion attest themselves to one resolving to be and act up to the highest light in the soul. When these varieties are once a part of experience, they will justify themselves to our logical processes. But they will never authenticate themselves apart from the conscience and will.

The religious test must be sincerely and patiently made. There is in human nature a perversity which is opposed to the highest light of the conscience. We have animal instincts which cry out against restraint. We have passions and ambitions which resent limitation, and so there arises a civil strife in life which makes the test difficult. We have need of patience, that, after we have done the will of God, we may have assurance. In other fields of research men toil with persevering hopefulness. But in religion we are slow to wait for the processes of gradual discovery and the illuminations of failure. We demand that the issues be easy, immediate and infallible. Revelation and inspiration are not designed to make the search for truth independent of lawful processes of mental acquisition;

and the highest realities, attestable to the human consciousness, call for most painstaking patience.

Having suggested the conditions, how and where shall we begin? In all investigation we start with some assumption. In this case we may assume that in Jesus we have the highest consciousness of religious experience. At least, we may suppose this with reference to the Christian religion, for Christianity is concrete in His personality. "Never man spake thus." His teachings are unique and wonderful, and if they are verifiable, will prove satisfying to the soul. He spake of God as a Father, holy, righteous, merciful and gracious. He claimed His own life as so vitally united to God, that His words and works were the expression of the Father speaking and working in Him. He taught with authority concerning a kingdom of righteousness and peace. He promised men the participation of the Divine Spirit with Himself. He taught with assurance the hope of immortality and eternal life. All these themes are the very objects of our search, and in all these things He affirmed: "We speak that we do know, and testify that we have seen."

How did Jesus know these things? The answer to this question is crucial. One answer is ready-made for us, viz.: "He knew them because He was Divine." But this answer only generates new questions and involves our quest in insoluble metaphysical difficulties. No man could tell us when the omniscient knowledge burst in His mind. Theology may hold such a predicate, but it cannot become a clue for one seeking an experience of truth. Such an assumption loses the key for us, and drives us out of the laboratory of experiment. This is not the implication of Jesus' own words. He distinctly states that a right attitude of mind toward the will of God, and an obedience to that will as revealed in that attitude, will bring authentications. It was by this process that He learned what He knew of truth. He launched His life upon a single purpose and kept it in the current of the will of God. Touch His life at any point and one passion masters His soul. As a boy in the Temple, He is about His Father's business. To the multitudes He says: "I do always those things that please him." On the lonely mountain side and in the oratory He prays: "I delight to do thy will, O God." In His very suffering He revises His prayer, saying: "Not my will, but thine, be done." It was in doing the will of God that Jesus fell upon a spiritual dynamic, as definite as the force of gravitation and as dependable as any law of nature. He lived by faith, believing that God would reveal Himself to a right attitude of conscience, and verify Himself in a right action of the will. In this experiment of doing, Jesus learned to know.

How may we know? Are we to take it upon His authority? We accept many things in the scientific world upon the authority of the investigator. Men who have actually built their lives upon His words have not found them a rope of sand. But Jesus will not bind us to one such condition. He knows the integrity of the spiritual world, and is willing to risk the reality of religion to a sincere experimental test. The formulas contained in our text-books on chemistry are the result of laboratory experiments; but the final seat of authority is not in the text-book, but in the integrity of nature which will answer again and again to the same experiment. So Jesus announces a formula in the spiritual realm, and promises that any person taking the right attitude toward the Divine will in conscience and volition, shall discover the truth as He knew and taught it. This throws the responsibility back upon each individual who claims to be a seeker after truth.

Such a proposition relieves us of many perplexing embarrassments. It is pathetic to see how minds are often burdened with the incidentals of Christian faith. Men are asked to subscribe to creeds which mean nothing to them with respect to reality. They must accept standards for which they lack inspiration. They are given a history, faded out in the dim distance, and a philosophy which is twice dead. Christianity is not a creed, regulation or philosophy. It is a life, expressing itself in a creed, manifesting itself in conduct, making for itself a history and justifying itself in philosophy. But these are all garments, not life. The "form of godliness," without the power of following the

ideals through the compulsions of inner inspirations, is a pathetic tyranny. Our first concern must be life, and that will make its own expressions.

Religious verifications must be made through faith. Faith is a term belonging almost exclusively to the nomenclature of religion. It is also discredited as being synonymous with credulity. It implies belief without investigation. To experiment implies doubt, the antithesis of faith. But faith is not credence. It embraces everything from a reasonable supposition to an attested conviction. Prof. William R. James said: "Faith is the belief in a possibility of something not contrary to reason, but for the time above it." Faith then is a reasonable hypothesis. In physical science the investigator begins with the assumption that there is an integrity in nature and that its forces may be depended upon as invariably consistent with themselves. Reasoning from antecedents, the scientist ventures in the hope of discovering some deeper mysteries in existing relationships. His experiment is always rewarded. If he is on the wrong trail, his failure nails up a sign: "No thoroughfare here." If he is on the right clue, his test is authenticated as true. No one ridicules the scientist for working on a supposition, nor is he discredited when he encounters failure. The splendid achievements of science dazzle the imagination; but if we could see all the background we should see it strewn with innumerable failures. Every such failure is a negative advertisement of faith. It proves that men went forward in the midst of uncertainty. We deem the successes as justifying all attempts and cheer the men who despite failures pressed on to success.

Does the process become unreasonable when applied to religion? Many of the world's nobles, intellects and heroes have deemed it worth while to follow some clues and have been rewarded with discoveries out of which the system of true religion has been built. The scriptural formula is thus: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That is to say, God will reward the honest, patient seeker and reveal to him that He is and what He is. At this stage faith is an experimenting with God, and God answering the test with experience in the soul.

The reasonableness of religious experiment is emphasized by the fact that no amount of scientific knowledge in the physical realm can ever discover the answers to the soul's highest queries. Thousands of mansions cannot increase one's joy. We can only occupy one at a time, and that will satisfy if there is congenial companionship in it. A universe ten times larger than ours will not avail if we cannot come upon a loving Father-spirit in it. I must know whether there is intelligence, benevolence, providence and salvation within and behind it all. Is there forgiveness for my failure, compensation for my longing, realization for my aspirations, healing for my sorrows, life beyond my mortal horizon? Such assurance is my deepest need. We have no reasonable ground for supposing that such knowledge will ever issue from experiments made with telescope, microscope or laboratory apparatus. No instrument can find our sin, and no invention can heal the bruised conscience. We must come to religion for the salvation of the soul.

The experiment is open to all men, but must be made individually. It is practical and not theoretic. It must be experimental and not academic. "Lo, I come to do thy will, O God," is the initial attitude, and from this action must work into the knowledge of God. Faith as a religious exercise has too often spread over too wide a field, and embarrassed itself with unnecessary and cumbersome inpedimenta. It is not the function of faith to determine the shape of the earth, the origin of species, the matrix of languages, the perspectives of history and many other questions which are discoverable by other processes than those of prayer and duty. Faith in the religious realm deals with our immediate relationship with "the Father of our spirits." When the knowledge of God is once experimentally verified, the soul knows how to tread its way safely through the difficulties which burden the discussions of the day. Try any saintly soul who has known God amid the vicissitudes of sin, sorrow and disappointment, and there you will find a conviction that does not drag with the changing tides. The clouds of

criticism may be all around such a soul, but, like the Israelite of old, he has light and peace within.

This method does not promise to settle questions remote and ultimate. Such answers would only gratify an impractical curiosity. There is a horizon on the future beyond which we cannot see. It is enough that the glory of another day is reflected in the sunset of the present life. All we need is the assurance of a Divine presence and guidance to-day. If the eternal God is with us now, caring, inspiring, upholding us, we may leave the future to His unfolding. "This is the day which the LORD hath made: let us rejoice therein and be glad." Then shall this day be in Him the eternal day.

Finally, this experiment touches the whole round of life and may begin immediately at any point of life. In our experience we are not always at the same point. Sometimes it is the burden of sin; at other times it becomes the weary weight of this unintelligible world. Sometimes it is the conflict of temptation, and anon changes to the shadow of bereavement. It may be the pressure of duty or it may be the sigh for rest. But no matter where or what it may be, if we take the attitude of obedience we shall find the Eternal Spirit pressing upon us and come to find God in the specific need. It is important that we begin somewhere and begin immediately. We do not need to wait until some one specific experience is upon us before we can find God responding in grace and mercy. The New Jerusalem has twelve gates and it makes little difference which one we come in by, so long as we come in. Naturally we should take the one immediately before us. Select the immediate need and seek God sincerely therein, and see if you do not find a verification in the soul.

This personal and immediate test is the inalienable birthright of every individual soul. We may be helpers of one another's faith, but we dare not be dictators. Nothing from without must be imposed upon a sincere seeker. The most that the traditions of the past can do for us is to mark the trail which many have followed and inspire us to venture on. As Jesus was willing to leave every man free to make the test for himself according to his one formula, so must we leave men free, trusting that the Divine Spirit Who has guided in all the centuries will not allow any honest inquirer to miss the way. And if we can only persuade men to be patient, bold and heroic, we shall not only find the verifications of those things already discovered, but new treasures out of the unsearchable riches of grace in Christ Jesus will be brought to light. In this freedom we shall not only come to the fellowship with all saints in the matter of authenticated truth, but we ourselves will make our own personal contribution of life and knowledge in the height and depth and length and breadth of the love of Christ which passeth knowledge.

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

VII.

Rev. John A. Hutton, M. A.

It would take me far beyond the limits of my purpose to deal even inadequately with that view of God and the world which probably lay at the back of the minds of those to whom the Gospel first was preached. I should, to begin with, be under obligation to describe the rise of the spirit of speculation amongst the Jews, dating historically from the time of the Exile. I do not mean to say that men, still less men with such a faculty for religion as the Jews, never concerned themselves with abstract questions concerning God and the soul until they were taken captive. But

* Delivered at the Northfield General Conference of Christian Workers, August, 1913.

what I do say is that the captivity—in the judgment of the later writers and editors of Holy Scripture (witness the message f the Book of Jonah and the burden of many of the Psalms)—had the effect of deepening human life, of raising questions which pierced deeper and deeper, until they touched the very frontier where the human mind must pause. This is an effect which, in the light of our own experience, we are prepared for. It is life and death, it is experience, it is defeat, it is overthrow, it is disappointment, which lay open the depths within us and discover the depths around us.

When all prospect of Israel or Judah ever becoming a nation again was removed, the soul of the people, represented by its prophets and saints, began to turn in upon itself. Here, as always, there was first that which was natural and afterward that which was spiritual. When the dream of being a great nation, the peer of Egypt or Assyria, had been shattered, there and then the soul of this God-disciplined people fell back upon more essential things. Good men perceived God's will and stated it in the exclamation: "Zion is her bulwark and her god her glory!"

But before this solution and interpretation of her long experience had been perceived and accepted—and we can trace the whole story in the Old Testament, in some of the more rebellious Psalms, in the books of Chronicles, in Ezekiel and in Haggai, the beautiful, pathetic story of the soul of the people being braced by God to forego a worldly ambition and to accept a career of the Spirit—before accepting such an interpretation and solution of her long experience, there was many a bitter cry, when good men wrestled with the contradictions of life, with the baffling triumph of the great godless powers of the world, and with the apparent silence of God. But at last the great light broke upon the holiest souls—that God's purpose for His people was not, and had never been, that they should be great, having chariots and horsemen like the uncircumcised nations of the world, but that they should be holy unto the Lord.

Now, in all this process and passage from merely natural ambitions to the acceptance of a mission of suffering and testimony to God, the soul in man had been profoundly intensified. Baffled of its outlet towards the world, the soul turned in upon itself and discovered an inlet towards God. Faith built for itself "an house not made with hands, eternal in the heavens." There is no more wonderful proof of God's peculiar intercourse with the soul of the Jewish people than to observe how they faced the disaster of all their worldly ambitions, and became deep enough to be satisfied with an overthrow at the hands of life which flung them on the breast of God.

When a puissant nation is denied its freedom, when it sees no happy issue and occupation for its natural force, you will inevitably have psychology, mere thinking in a circle, and pessimism. For pessimism is simply insight without faith. It is tenderness without faith, tenderness refining upon itself, and failing to complete itself, and recover from itself, in some hearty activity.

It was in that period, doubtless, when the nation, having abandoned its merely worldly ambitions, was falling through space towards God, it was then, we may believe, that interest in the unseen, in what might lie beyond experience, in theories of existence, in apocalyptic, became a necessity.

It may be said that the Jews picked up their apocalyptic in Babylon, and that in order to understand what they believed we must study Babylonian sources, and beyond them the beliefs and superstitions of still remoter ages. I do not think so. Here again I agree with Mr. Chesterton that to understand religion to-day there is no need to acquaint oneself with the habits of the undisturbed South Sea Islanders. The way to understand religion is to go to church. Nay, I should say the way to understand religion is to have had any one of those shattering human experiences—the loss of a wife or a child, or the prospect of a surgical operation (you still being a young man with the world before you), or to have found yourself out in some moral shame. These are among the things which quicken the soul to search for God.

Let it suffice to say that in Apostolic times there was abroad in the world a spiritualistic philosophy which had arisen,

doubtless, in the first instance in all finer souls as a refuge from the sense of futility and despair, a philosophy which to begin with was a faith and even something of a gospel, and which, like every other faith, was compelled to develop itself to meet the difficulties from the side of the human reason, and to accommodate itself to establish pieties and prejudices. The consequence was that an elaborate gnosis, or interpretation of all things in terms of spirit, of demonic or angelic influence, was current in the world, and was, indeed, in one aspect of it or another, the first enemy of the Christian faith.

I might proceed to indicate some of the outstanding principles of this spiritualistic philosophy. But I shall content myself with a word or two. Its first and pervasive principle was that matter is evil. The question thereupon arose: How did this world come into existence? It must have proceeded from God. But how could what is evil proceed from Him Who is pure spirit and goodness? To overcome this dilemma, it was alleged that in the immense gap between pure Spirit or God and matter or creation there is an immeasurable host of spirits, organized and graded, becoming lower and lower in quality as you proceed from God to the earth, but the difference of spiritual grade between one rank and another is extremely fine. According to this scheme it was not God Who created the world, but an inferior Power, the Demiurge, who, of course, must have been in some relation to God; but between God and the Demiurge it was felt not to be so impious to suggest a relation as it would have been to bring God into direct contact with the finished product of creation. The Demiurge in turn established and sustained his agency over things by means of hierarchies or levels of spirits, angels, principalities, powers, thrones and so on.

It was a naïve attempt to solve, by a system which one might picture to one's own mind, a problem for which perhaps there is no solution of the kind. At the outset most probably these intervening spirits were not supposed to be evil. They were from the moral point of view indifferent and plastic, and in the New Testament the line which is taken is, not that they are necessarily evil, but, as we shall go on presently to say, that whatever they are, Christ has triumphed over them and can endue the soul with a power which sets us free from their influence.

It was inevitable, however, that as soon as men began to be troubled by the obvious evils of the world, these should be traced to the operation of some of those intervening ranks of spirits—to the imperfection of their particular work in the organized scheme of existence or to their abuse of the freedom which had been measured out to them by their superiors.

Now here again I would ask you to remember that it was always a serious thing to live. However defective and impossible of belief such a doctrine may be to ourselves, let us not forget that it was at any rate a protest against the despair of the human reason, face to face with a universe whose final processes are still inscrutable. The questions in which this gnosticism interested itself are questions which lie at the root of our religious consciousness, and will under new terms and dialects continually recur. "The impulse was given to its speculations by an overwhelming sense of the unapproachable majesty of God, by an instinctive recognition of the chasm which separated God from man, from the world, from matter. Its energy was sustained by the intense yearning after some mediation which might bridge over this chasm, might establish intercommunion between the finite and the Infinite." (*Lightfoot.*)

Confronted with this philosophy, encountering it in the general atmosphere, aware of its principles in his own mind, how does the Apostle deal with it in this spontaneous outpouring? For in these glowing words, I repeat, we are not dealing with the momentary excitement and sudden enthusiasm of a man, but, as I believe, with deep reasoned principles of thought and of belief which in many a lonely, unrecorded struggle, perhaps in those three silent years in Arabia, Saul of Tarsus had wrought into the marrow of his soul. There is heat in the passage certainly, but the heat only serves to melt the last restraint and reticence of his spirit, permitting us to see the inmost and final things which all the time were there.

Saint Paul does not argue here for or against those theories. They may be partially true; they may be wholly false. He simply falls back upon what for him is the one truth and fact: *God is for us,* Christ being witness. God is according to Christ; Christ is the nature of God. Everything else must take its place, or keep its place, beneath or within that final and all-penetrating fact. For it is an all-penetrating fact. In our language, what Saint Paul means at least is this (and may not this be the all-embracing truth of the doctrine of the Deity of Christ to which the Church has clung with sometimes even a blind tenacity through history, even consenting to shed rivers of blood rather than add an iota to the *"homoousios"?*): that there is one order of mind throughout the universe, that the Power with Whom we have to do is not merely like, but is the same as dwelt in, Christ Jesus in bodily form.

In short, it might be maintained that the innermost contention within the belief in the Incarnation of God in Christ is that life is sane. If God is for us—and that is equal to saying, if God is in Christ—then neither angels nor principalities, nor things present nor things to come, nor powers—nothing in that immense space which our minds conceive as lying between us and the final habitation of our souls, no intervening substance or spirit, can keep us apart from this immediacy of Christ with us. Everywhere, anywhere, He shall be with us so long as our spirit maintains its unity and identity.

And so it happens as a necessary consequence that Christianity soon or late makes for the overthrow of all superstition, of all spiritualism, of all tyranny over the mind of man in the name of the merely gigantic or occult or weird. For Christianity declares, and rests upon, and recovers itself in, the faith that the content of the Eternal Mind is—goodness, the simple, real, intelligible, human goodness which we see in our Lord Jesus Christ. It is a face like His face that shall receive us, a hand like His hand that shall throw open the gates of new life to us.

I read in the New Testament that Christ "spoiled the principalities and the powers, and made a show of them openly, triumphing over them in his cross." I do not know all that these words and many others like them may mean. I can, however, feel what they must have meant to those who were asked at the beginning to believe them. And what these words and those many others which have the same burden would mean for them—and it is what they mean for me—is this: that surrounded as we are by the unknown, by a spiritual order, in which, it may be, the ancient evil of the world has its throne and complicated system of government and relations, a spiritual headquarters to which the evil influences of lives return and from which it may be they descend to the earth again to vex and seduce the ever-new race of men; surrounded by such a world of possibilities (to say no more), we believe in the reign of that God Who dwelt in all fullness in Christ Jesus; we believe that He is there as He is here, that no spot exists in the universe of spirit which is given over to chaos or to undisturbed and unthreatened devilry.

"I am persuaded that neither . . . . angels nor principalities, nor things present nor things to come, nor powers, shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is as though Saint Paul were saying: You and I know nothing for certain about the immaterial world which one day shall receive us. I may have my own beliefs, and those beliefs of mine I may clothe with such imagery and circumstance as help me to realize them. But in all these things it may be that I err. The Lord has not spoken plainly concerning such things. It may be that by His silence He would discourage all mere curiosity concerning the unseen world. One thing I know: *God is supreme, and for me God is Christ.*

Luther's hymn, indeed, is a fair translation and comment on the passage which has been engaging us:

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

"With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man
Whom God Himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is His name,
Of Sabaoth the Lord,
Sole God to be adored,
'Tis He must win the battle.

"And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the prince of ill
Look grim as e'er he will,
He harms us not a whit;
For why? his doom is writ;
A word shall quickly slay him.

"God's word, for all their craft and force,
One moment will not linger,
But, spite of hell, shall have its course;
'Tis written by His finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small;
These things shall vanish all,
The city of God remaineth."

(To be Continued.)

THE TRANSFIGURATION.*

Rev. J. D. Jones, M. A., B. D.

Luke ix. 28-36, R. V.

The Transfiguration must, of course, be ranked amongst the miraculous, the supernatural, events of the life of Christ. But it differs from every other miracle in this respect: in the other miracles of the Gospels—almost without exception—our Lord appears as the Giver of Grace; in this one He appears as the Receiver of Glory. We can understand why Jesus healed the sick, gave sight to the blind, hearing to the deaf, cleansing to the leper, and life to the dead. "He went about," Peter says, "doing good," and all this was part of the good that He came to do. But what good end was the Transfiguration meant to serve? In whose interests and for whose benefit did it take place? These are questions that inevitably suggest themselves and demand an answer whenever we read this wondrous story of how Jesus sought the slopes of Hermon with His three Apostles—Peter, James and John—for the purpose of prayer, and there on that lonely mountain "was transfigured before them," so that "the fashion of his countenance was altered, and his raiment became white and dazzling."

I. The Transfiguration and the Cross. Now, if you will look closely at the Gospel narrative, I think you will find that it supplies us with a clue which will enable us to discover the answer to the question: "What end was the Transfiguration meant to serve?" All three evangelists who give us an account of this wondrous occurrence make a special point of its date. They are particular to mention that it took place about a week after another event, and the obvious inference is that in the minds of the evangelists these two events were closely related. As Dr. A. B. Bruce says: "These notes of time with which the evangelists begin their narratives are finger-posts pointing back to the previous paragraph and saying, 'If you desire to understand what follows, remember what went before.'" What, then, was the event which, as Luke puts it, took place about eight days before? A glance back shows it to have been *the first announcement of the Cross.*

And here I must call your attention to this fact in the relationship between our Lord and His disciples: it was not till His public ministry was drawing to a close that He spoke to them quite plainly about His death; not, indeed, until after Peter's great confession of which we spoke yesterday. Some critics explain our Lord's silence about the Cross by saying that during the earlier part of His ministry He Himself did not anticipate it; that it was only the desertion of the crowds and the hardening opposition of priests and Pharisees that at last made Him realize that His ministry was bound to end in a cruel and shameful death. Now, as I have already said, I do not accept that view. I believe that at the Baptism and at the Temptation

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

Jesus calmly confronted the Cross and accepted it. The meaning of the Baptism was that He identified Himself with our sin, and there, in spirit and intent, offered Himself a sacrifice for it. The meaning of the conflict in the wilderness was that there Christ fought down all desire for a pleasant and easy path to the world's throne, and with open eyes chose God's way and all it involved and became "obedient unto death, yea, the death of the cross."

No! it was not because Christ did not anticipate the Cross that He did not speak of it sooner. He did not speak of it sooner *because the disciples were not able to bear it.* Our Lord, we must remember, adapted His truth to the capacities of His hearers. He did not tell even the chosen Twelve everything He had to tell all at once. As a matter of fact, there were many things which He had to leave unsaid to the very end, because the disciples were not able to bear them. And that was the simple reason why Jesus did not speak about the Cross at the beginning of His ministry; His disciples would never have been able to bear it. If He had begun at once to speak of the Cross they would have been scared away altogether. The first truth the disciples had to learn was that Jesus was the Saviour, the Divine Redeemer, the long-expected Messiah; once convinced of that, they would be strong enough to bear the other announcement that, Saviour though He was, He was to "suffer."

Well, when Peter, in the name of the Twelve, made his great and splendid confession: "Thou art the Christ, the Son of the living God," it seemed to Jesus that His disciples had reached that point of faith, of fixed conviction, when they could bear to be told the bitter truth. And so after pronouncing His great eulogy on Peter, He went on immediately to say to them: "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up." *Killed!* said Jesus. And though a few moments before Simon Peter, in the name of the Twelve, had expressed faith in His Messiahship, this announcement fell upon them as a staggering, stupefying blow! It provoked Peter to an outburst of passionate protest which drew from the lips that had so recently pronounced that high eulogy upon him the sternest rebuke that ever fell from them: "Get thee behind me, Satan." It plunged the rest of the disciples into deep gloom and mute despair. *Killed!* They had dreamed of thrones, and instead of thrones, a cruel death was to be the end of it all! Apparently, for about a week, they seem to have lived in a kind of stupor of sorrow. There were no miracles, no sermons. Jesus Himself was sorrowful nigh unto death as He contemplated the Cross. And His disciples were, as Godet says, smitten with a kind of gloomy and speechless grief by the announcement of His approaching death.

Now, all this must be borne in mind if we are to understand the meaning and purpose of the Transfiguration. We must remember that we are dealing with a sorely troubled Christ and with a band of men whose faith had been shaken to its very foundation by the announcement of the Cross. And the Transfiguration took place for the comfort and encouragement, not of Jesus alone, nor of His disciples alone, but for the comfort and encouragement both of Jesus and His disciples. It was an encouragement to Jesus as He faced the bitter Cross. It was a confirmation of the faith of the disciples in Him as the Messiah, the Son of God, even though wicked men might take Him and nail Him to the tree. Let us look at the Transfiguration from both these points of view.

II. The Encouragement of Jesus. First of all, then, the Transfiguration was *meant for the encouragement of Jesus.* It was meant to encourage Him in view of the Cross. We gather that from the fact that it took place immediately after the first plain announcement of His coming death. We gather it also from what actually took place *at* the Transfiguration. "Behold," said Luke, "there talked with him two men, which were Moses and Elijah." And what was the theme of the converse on the holy mount between Jesus and His celestial visitors? They "spake of his decease" (literally "the exodus") "which he was about to accomplish at Jerusalem." They left the starry fields of light and came down to the slopes of Hermon to encourage and cheer Christ in

view of the Cross and to confirm Him in His great resolve that He would "taste death for every man." For we must never forget, in discussing our Lord's sacrifice, that death, especially death upon the Cross, filled His soul with shrinking and dread. Christ was no stoic. The prospect of the buffeting and the spitting and the scourging and the death of shame was keen and vivid pain to Him. The mere thought of it oppressed His soul. "I have a baptism to be baptized with," He said one day; "and how am I straitened till it be accomplished!" "My soul," He said to His disciples, "is exceeding sorrowful, even unto death." "Father," He cried in His agony, "if it be possible, let this cup pass." And the Transfiguration was meant for strength to His fainting spirit and for comfort to His sorrowful soul. "As thy days, so shall thy strength be," so runs one of the most gracious promises of the Old Book. For special emergencies God has special succor and strength to give. His well-beloved Son discovered this by happy experience. To prepare for the shame of the hill of Calvary, God cheered His Son with the glory of the Transfiguration mount.

Now there were three things in the Transfiguration that were meant to cheer and encourage our Lord in His bitter grief and sorrow.

1. First of all there was the *glory:* "the fashion of his countenance was altered, and his raiment became white and dazzling," says Luke. The question has been asked whether this was a glory conferred upon Christ from without or whether it was His inward and essential glory making itself visible through the seamless robe. I do not know that the question can ever be settled. Probably it was both. The important point to notice is that for a few moments on the mount Jesus was "in glory." "We beheld his glory," says John, writing at a later day and with the memory of the Transfiguration in his mind, "as of the only begotten of the Father, full of grace and truth." And this glory was an encouragement to our Lord. It was an anticipation and a foretaste of the glory which was to be His, when the Cross and the grave were both passed.

And this foretaste of glory nerved our Lord's heart to bear the shame. "For the joy that was set before him," I read, "he endured the cross, despising shame." For the joy set before Him, He dared all, bore all, endured all, and of that joy He had a revelation and a foretaste when He was transfigured upon the mount and held high speech with Moses and Elijah. Cast your eye forward to the fifty-first verse of this chapter, and what is it you read? "He stedfastly set his face to go to Jerusalem." See what you have here: Jesus marching bravely to His doom, Jesus with open eyes hastening to the Cross, Jesus—shall I say it?—eager to die.

When James Nisbet, the Covenanter, was sentenced to death for Christ's sake, he was filled with something like rapture. "My soul doth long," he said, "to be freed of bodily infirmities and earthly organs, so that I may flee to this royal palace, even the heavenly habitation of my God, where I am sure of a crown put on my head, and a palm put in my hand, and a new song put in my mouth." And on the scaffold he cried: "Welcome! welcome! welcome! one glorious and alone God. Father, Son, and Holy Ghost, into Thy hands I commit my spirit, for Thou art worthy." James Nisbet had seen the glory, and so welcomed even the gibbet. "For the joy set before him," he endured the scaffold, despising the shame! And so it was with our Lord. On the mount, He had a vision of the glory that was to be His, and, strengthened by the vision, He hastened to the Cross. "He stedfastly set his face to go to Jerusalem."

2. And there was this other thing in the Transfiguration to cheer and encourage Christ: there was the company of *Moses and Elijah.* There has been much speculation as to why, out of all the heavenly company, Moses and Elijah should have been specially chosen to visit the sorrowful and stricken Christ. Most commentators suggest that they were chosen because of their place in the Jewish economy, Moses being the founder of the Old Dispensation, and Elijah the appointed forerunner of Messiah. But I have a notion that these two were rather chosen because of their end. Moses and Elijah did not die as ordinary men die. Moses never had a shroud, Elijah never had a grave. The one suddenly and mysteriously

disappeared from mortal ken; the other went up to heaven in a chariot of fire. What better envoys could have been chosen to cheer Christ in face of death than these two men who had escaped death's power? For that was the subject of their conversation: the death Christ was soon to die in Jerusalem. Only they did not call it death; for death is synonymous with defeat and overthrow. They talked about it as the *Exodus.* There is a suggestion of the heroic and the triumphant in the very word—literally the *march out,* which He was about to *accomplish!* Men suffer death, but Christ's end was not a death which He was to suffer; it was an *exodus,* a march out, which of His own free will He was to accomplish.

And here I invite your attention to the difference between the *earthly and the heavenly estimate.* That difference is being constantly emphasized in the New Testament. "There are first that shall be last," said our Lord, "and there are last that shall be first." "There are those," says the seer, "who count themselves while on the earth to be rich and increased with goods and in need of nothing, who in heaven find themselves wretched, and miserable, and poor, and blind, and naked!" The fact is, heaven looks upon men and things with a different eye, and judges them by a different standard, and hence it often happens that earth forms one estimate and heaven forms quite another.

Notice how this is illustrated in the heavenly and earthly estimate of the Cross. When Jesus first spoke about being "killed" to His disciples, they fell into a perfect stupor of despair. The Cross was a stumbling block not only to the Jews; at first it was a stumbling block, an offense, a scandal, to the Twelve. For what did the Cross stand for to them? It stood for collapse, for failure, for rejection, for utter overthrow. To them death, and especially the death of the Cross, meant the defeat and final ruin of Christ's cause.

But now turn from the earthly to the heavenly estimate of the Cross. What was the Cross to the redeemed in glory? Was it an offense to them? Was it a scandal to them? Far from that! To the saints and the angels the Cross was occasion for rapturous joy and praise. Do you remember what Peter said about the sufferings of Christ? He said that "the angels desired to look into them." Men hid their faces from the suffering Christ; He was despised, and they esteemed Him not. But the angels were filled with rapturous desire to gaze upon the Cross. The Gospel story tells us how, when Jesus was born, the angels broke bounds and filled the air with melody as they sang of the Son's stooping love. But the Cross stirred them to deeper rapture still. All Jerusalem gathered to see Jesus die. Jerusalem came to mock and jeer. But all heaven, too, gathered to see Jesus die. The angels crowded the battlements of the Eternal City to gaze upon the Cross. And they crowded there, not to mock and jeer, but to worship and adore.

Nothing stirred the heavenly host to gratitude and praise like the Cross. For what was the Cross to them? Not death, not defeat. What then? It was an *exodus.* And what was the Exodus? Well, it was ransom and emancipation and deliverance. Of old, with high hand and outstretched arm, by the instrumentality of His servant Moses, God had brought His people out of their bondage in Egypt. On the Cross by "the blood of sprinkling," Jesus Christ was to accomplish a greater deliverance, for He was to emancipate His people from the far more bitter bondage of sin. The Cross was the great Passover, and the redemption wrought by it the great Exodus. The inhabitants of heaven knew the Cross meant not defeat, but triumph; not overthrow, but deliverance. And so two of their number came down and talked with Him of the Exodus, the great deliverance, the great act of emancipation which He was to accomplish in Jerusalem. And as they talked with Him Christ's heart grew strong. He saw the Cross transformed into a Throne. He saw the crown of thorns transfigured into the crown of universal dominion. He saw Himself lifted up, with an adoring world at His feet; and from that moment doubt and shrinking vanished: "he stedfastly set his face to go to Jerusalem."

3. And there was this in the Transfiguration to cheer and encourage Christ: *there was the heavenly voice.* Three times over we have in the Gospels an account

of a voice from heaven, and each time the voice comes when Jesus faces and accepts humiliation and pain. When Jesus stepped into the waters of baptism, identified Himself with human sin, took the burden of it all upon His own heart, when He "became sin for us," God said: "Thou art my beloved Son; in thee I am well pleased." When, towards the very close of life, He was talking to the people about dying, and telling them that, as in the case of a grain of corn, life only came by death, a shudder passed through Him as He thought of the bitter and shameful death He was to die, and He cried: "Now is my soul troubled; and what shall I say? Father, save me from this hour." But in a moment the shrinking passed, and He cheerfully accepted the Cross. "Father," He said, "glorify thy name." And on the instant there came a voice from heaven, saying: "I have both glorified it, and will glorify it again." And the third example is this: when Jesus bravely faced the scourging and the spitting and the Cross and accepted it all as the price of the Exodus. Whereupon the heavenly voice came pealing through the skies: "This is my Son, my chosen."

"God was in Christ reconciling the world to himself," says St. Paul, and for proof and evidence of that great statement you could not do better than turn to the records of these heavenly voices. They came each time when Jesus resolved to shrink from no pain to accomplish human redemption. God's own heart was in this work of reconciliation, and never was His delight in the Son of His love more keen and vivid than when He deliberately chose rejection, contempt, a cruel death—when He chose even to become a curse that men might become the righteousness of God in Him.

And what an encouragement this voice was to Christ! Do you remember what Paul said in reply to human criticism? "It is a small matter," he said, "to be judged of man's judgment. He that judgeth me is the Lord." Paul went through life content that men should count him mad, rejoicing in the consciousness of God's "Well done!" And it was even so with Jesus Christ. His foremost disciple might take Him and rebuke Him when He mentioned the Cross, but what was Peter's rebuke compared to His Father's approval? Though all His disciples forsook Him and fled, He could march on to the Cross without faltering, for He had heard His Father say: "This is my Son, my chosen."

III. The Encouragement of the Disciples. But the Transfiguration was designed for more than the encouragement of Jesus: it was meant also *for the confirmation of the faith of the disciples.* You must realize the historic conditions. It was not a suffering Messiah the disciples expected, but a conquering King. The mere mention of "death" by Jesus had well nigh shattered their faith to pieces. This scene on the mountain top happened in part for their sakes. The glory, the celestial visitors, the heavenly voice, were all for their sakes. It was for the confirmation and preservation of their faith in view of the rejection, the garden, the judgment hall, the Cross. For do you not think that, bred as they were in Jewish prejudices, doubts would arise in the minds of these men, when they saw their Master "mocked, insulted, beaten, bound," as to whether after all He was the Messiah? Yes, such doubts were sure to arise, but when they did arise they would remember this night on the mountain,—the glory, Moses and Elijah, the Divine testimony—and they would hold on to their belief in spite of all.

I can imagine one of John's friends pointing to Christ hanging on the tree, while the rude world laughed and scorned, and saying to him: "This can never be the Messiah," and I can imagine John answering: "But we beheld his glory." I can imagine one saying to Peter: "This Man must have been a malefactor, else He would not be hanging there," and I can imagine Peter replying: "I heard a voice from the heavenly glory say of Him: 'This is my Son, my chosen.'" The disciples never forgot the vision and the voice of the holy mount; these steadied them amid all their doubts and difficulties. When they all forsook Him and fled in the garden, that forsaking and that flight might have been final but for the vision and the voice. When they saw their Lord hanging between two thieves, the sport and derision of Jerusalem, they remembered they had seen Him in robes of dazzling white, conversing with

Moses and Elijah on the mountain. When they saw Him branded as a malefactor, they recalled the voice: "This is my Son." Through the dark and dreary days until Jesus was "declared to be the Son of God with power, ... by the resurrection from the dead," the vision and the voice formed their sheet anchor. Nothing could destroy the conviction made in their hearts by what they had seen and heard.

"Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I."

I have only one word to add, and that is a practical one. We have our transfiguration times, when we see Jesus in His glory and recognize Him for God's well-beloved Son. Now, it is quite possible that just as to Peter and James and John, after their experiences on the holy mount, there came a time of cruel doubt, when they saw their Lord in the hands of His foes, so there may come to us, after our season of rapture, times when we begin to doubt whether Jesus is, after all, what we thought Him to be. At such times what shall we do? Hold fast by our first experiences. Meet every doubt with the fact that we *felt* and *saw*. Answer the Tempter that you have seen Him in His glory; tell him you heard the voice saying: "This is my beloved Son." Trust your own spiritual experiences. "Repent and do the first works," says John to those who had lost their first love.

"My dear children," says John Bunyan to his converts, "call to mind the former days and years of ancient times; remember also your songs in the night and commune with your own hearts. Remember the word that first laid hold upon you; remember your terrors of conscience and fear of death and hell; remember also your tears and prayers to God, yea, how you sighed under every hedge for mercy. Have you never an hill Mizar to remember? Have you forgot the close, the milkhouse, the stable, the barn, and the like where God did visit your souls?" "Remember"—that is the Apostle's advice and that is the Dreamer's advice—"your mount of transfiguration." You have some hill Mizar, some place, some hour, when you saw the Lord and heard His voice. There may be many things that you cannot understand or explain. But you are certain of this: "At such a place and such a time I saw and heard the Lord." Just as the man born blind said: "One thing I know, that, whereas I was blind, now I see." There is one thing you *know:* you once saw Jesus in His glory and heard Him speak. Hold by that. Go often to your first experiences. Remember how God did visit your souls. Through all days of darkness and difficulty hold to that; build your faith upon that. And it shall soon happen to you as to these first disciples: the gloom and despair of the Passion shall end in the joy and triumph of the Resurrection; doubt shall give place to glad and joyous certainty:

"Wait thou His time,
So shall thy night soon end in glorious day."

THE POWERS OF THE PRESENCE.*

Rev. G. Campbell Morgan, D. D.

"Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 18-20.

This is one of those familiar passages which we read through quickly, imagining that we know them; and we do know them; and yet by reason of our easy reading of them we may miss the things which are of supreme importance in them. In

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

order to any understanding of this teaching of our Lord, we must observe the interrelation between the statements. There are first two distinct statements concerning powers vested in the Church; and these culminate in, and are completed by, our Lord's revelation of the secret of these powers.

Each of the first two declarations is introduced by a phrase arresting attention. First: "Verily I say unto you"; and then: "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." Secondly: "Again I say unto you"; and then: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

But to take those two statements apart from that which follows will be to misinterpret them. We must link them with what follows, which is introduced by a word relating the final declaration to the first two: "*For* where two or three are gathered together in my name, there am I in the midst of them."

Let us first consider our Lord's teaching concerning the two powers vested in the Christian Church. These again must be seen in their inter-relationship. As a matter of fact, in this wonderful passage our Lord passed from that which is manifest and external to that which, in the life of the Church, is secret and hidden; and finally to that which is the deepest and profoundest matter.

The manifest and external power is that the Church is to be the interpreter in the world of His ethic, that the business of the Church is to set up the moral standards for the ordering of human life, and to do that by revealing to men what God's will is concerning them. Now in order to fulfill that, the Church must herself be familiar with the place where the secrets are discovered; and so our Lord passed from that which is external and manifest to that which is secret—the power of prayer vested in the Church.

I. With regard to the first power, in order to clear apprehension of our Lord's meaning we must free our minds from false prejudices concerning the statement, "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." As we read the verse to-day, we are in danger of being in bondage to certain false ideas concerning its meaning. If we could only hear the words as the men to whom they were first said heard them, I think many of us would be startled, because the simple meaning of the words would be so different from that which we have associated with them. Let me say that when our Lord uttered these words to His first disciples they would not convey to them the slightest suggestion that He was conferring upon them anything in the nature of sacerdotal power. Gradually the idea of binding and loosing has been transferred from things to persons, and all unconsciously we read the verse as though our Lord had conferred upon the disciples some power by which they should hold men in bondage to their own sins, or set them loose from the responsibility accruing from their sins. Here the consequences of sin are not in view. The thought is that rather of the determination of what sin is. It is the setting up of a standard. As I have said, if we could only have heard these words uttered we should have understood, as the disciples did. These were the common phrases of the hour: to bind, to loose. They were the phrases of the scribes, who were the moral interpreters of the age. The literature of the time abounds in illustrations. Great masters or rabbis were set over against each other in ethical discussion. This man binds such and such a matter, while this man looses it. The meaning of the phrase was that according to this man's interpretation, we may do thus and so; and according to that man's interpretation, we may not do thus and so. Binding and loosing were words used in the common speech of the times; and we can only understand our Lord's words as we understand the meaning in that sense.

Briefly, then, what does the statement mean? That what the Church allows morally, ethically, is allowed; that what the Church forbids morally, ethically, is forbidden; that in human life the Church's responsibility to her Lord is that of interpreting to men the law of God, setting up

the moral standards. Her business is that of the enunciation of law, the determination of standards; and, in hours of crisis, the decision of questions.

Let me immediately, however, draw attention to what that really means. What is this authority of which our Lord was speaking? Was He telling these men that they might sit down in council, to discuss together whether or not men might do certain things? By no means. "What things soever ye shall bind on earth shall be bound in heaven," and why? Because these men would voice the will of heaven. What they bound on earth would be bound in heaven, and what they loosed on earth would be loosed in heaven, because originally these things were bound in heaven or loosed in heaven. The Church is not to discuss, not to attempt to formulate, but to express the law of heaven, the will of God, the ethic of eternity, in its application to the activities of time. The Church is to be the medium by which the will of God for man shall be known, shall be proclaimed; and that as to the standards of conduct, and in the determination of questions as they may arise. But all the Church's decisions and determinations are of no value if they merely result from her discussions. They are only valuable as she is the voice of the "good and acceptable and perfect will of God."

Now, how far has the Church of God this power to-day? I suggest for your thoughtful consideration a simple test. Whenever the Church of God in past history has enunciated the ethic of heaven for the government of life in the world, an alternative of result has followed: men have obeyed, or they have opposed, definitely and positively. Whenever the Church has lost the power to speak the actual will of God to the age, then though she has spoken her own thought, her own opinion, attempting to foist upon humanity her own conceptions of what humanity ought or ought not to do, what has been the result? Absolute indifference. The Church addresses herself to the age as to the moralities of individual life, and the age is amused and goes its own way. The voice of the Church is heard speaking in the presence of great crises, but those who are in the conflict are not listening to what the Church has to say. Is that so? If so, it is because the Church has somehow lost her power to speak the veritable Word of God. I do not say that if the Church shall speak the Word of God, and enunciate the law of heaven to men, they will obey. I do say they will either obey or fight. Look back over the history of the Church. Every hour of ethical revival resulting from her ministry has been an hour of conflict and persecution, as well as an hour of reformation—the remaking and restarting of the true inspirations of human life. The ter or of to-day is this: that we are not heard, that we are not noticed. What we bind, men care nothing about. What we loose, they do not ask to know.

II. Let us pass now to the second of these declarations of our Lord. Here we are coming inside the Church. Let us prepare ourselves to hear these words of Jesus without any reservation; for if in the first case we have been in danger at least of reading into the words of Jesus values which they were never intended to contain, in the second case we have been strangely in danger of reading out of them values that lie within them. These words of our Lord are most remarkable words. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." How many of us believe that? In general terms, we of the Christian faith and the Christian name immediately say: Of course, we all believe it. But do *I* believe it? I challenge my own soul. With all reverence let me put this statement of the Master in another form. This is what the Lord said: If the desires of two expressed to the Father symphonize, sound together, about *anything,* it shall be done, generated, caused to be.

The things Jesus said about prayer are stupendous. In this word concerning the power of prayer vested in the Church, two spheres are recognized: "Two of you *on earth,*" "my Father which is *in heaven,*" the material and the spiritual; the things of which the senses may be conscious, the supreme spiritual fact that the senses may never discover. Notice again the contrast of persons: *"two of you," "my Father."* Notice, finally, the related activity: the two symphonizing in desire and in petition; the

One causing the things to be, for the two desiring. That is the picture. As to whether that is scientific or not, I will postpone the discussion for a hundred years, because we shall know more about these things then. I am not at all eager to know whether this is true according to philosophy or science. It is true according to Jesus. Two, their desires symphonizing, sounding together; One, the Father Who is in heaven, doing what the two desire. That is the power of prayer.

Here again a word of warning is needed. This is a most perilous verse if taken out of its connection. We may imagine that this teaching is that if any two of us want something, and we agree together, we may get it straightway. That is not in the statement. We must read on: "because where two or three are gathered together in my name, there am I in the midst of them," —His presence in the midst conditions the desiring, inspires the asking and produces the answer.

Let us pause again for inquiry. How far has the Church this power to-day? What do we really know about symphony of desire expressed to our Father in the consciousness that the Lord Himself is in the midst? I have sometimes made my protest against attempting to measure the strength of a Church by the number attending the prayer meeting, and I know full well that a large number does not constitute a prayer meeting; but I know also that the number of absences reveals weakness on the part of those who are not there. If preaching is enough, then our Lord was mistaken. If multiplied organizations are what the Church needs, then He was entirely blind, for He gave no instructions as to the multiplication of organizations. He said: If things are to be done, God must do them, and God will do them when you know how to ask Him. That is brutal and vulgar language as compared to the exquisite and beautiful language of the Lord, but that is what He meant.

If our moral influence is lost, it is because we are not making use of our spiritual resources. If the world is indifferent to us when we talk of things that ought to be and that ought not to be, it is because we are attempting to touch the restless, rushing world and arrest it, while we ourselves are suffering from the same fever of restlessness and rushing, and know nothing of the dynamic forces that are generated in the place of fellowship and prayer.

III. And so we pass lastly to our Lord's revelation of the secret of power in these two matters. If we are to have that ethical authority that binds and looses, commands attention and creates obedience or opposition; if we are to have that spiritual power that enables us in agreement of desire and expression to ask, and thus to produce, how is it all to be done? "Where two or three are gathered together in my name, there am I in the midst of them." Mark the *place,* mark the *conditions,* but supremely observe the *presence.*

1. The *place;* and the glory of this statement of our Lord is in its dealing with place. I can indicate it for you exactly in two words: *"Where . . . . there."* In the cottage, in the conventicle, in the citadel, in the church, in the cathedral. Not because these places have been officially set apart, but because they are consecrated by the two or the three, gathered in the Name.

2. But in these words of the Lord we have also the revelation of *conditions.* First as to number: *"two or three."* There is definiteness and indefiniteness. Definite, "two," the smallest gathering possible. You cannot have a gathering of one. There must be two; and this promise is not for the individual. Oh, thank God, there are gracious promises for the individual. I am not saying that I cannot pray alone. Our Lord was more insistent upon private prayer than even upon the fellowship of prayer. In the Old and the New Testaments the individual promises are many: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." *That* is a great promise for the individual. But *this* refers to a gathering, an assembly, a fellowship. "Two"; there must be a definite meeting.

Then observe the indefiniteness of it. "Two or three": units, or tens, or hundreds, or thousands, it does not at all matter.

But what is the principle? "In my name,"—quite literally, *into* my name. The

phrase includes the thought of coming *unto* the name, and passing *into* the name, and consequently being *in* the name. In order rightly to understand the phrase, "In my name," you must read Matt. i. 18-23, and Phil. ii. 5-11. They are the two great passages about the name Jesus. I take those passages, and I ask: What do they reveal to me? Jesus, according to the angelic prophecy, signifies His power to save His people from their sins. According to the apostle's teaching, God has given Him that name "that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess." Then the two thoughts associated with the name are those of purity and authority. Purity communicated: He shall save from sins; authority exercised: He is Lord of all.

What then is it to be gathered into His name? To be gathered into His name is to receive His salvation and to be made pure. To be gathered into His name is to submit to His authority, and to be ruled absolutely by Him. Now give me two men, or a man and a woman, or two women, or two little children, who have yielded themselves to Him, that He may make them pure, who have yielded themselves to Him, that He may master them; where such are so gathered, He says: *There am I.* That is the Church.

"Gathered (or led) *together"* suggests the idea that some attracting power brings these people together. It is the attractive power of the Lord, interpreted to the mind of man through the ministry of the Spirit. So disciples are "gathered together."

3. Thus we come to the great central truth: *"There am I in the midst."* Oh, if we could but see that picture—two or three gathered, and the Lord in the midst! Who was the Speaker? A little while before He had said: "Whom do men say that *the Son of man* is?" The Son of man was the Speaker! And immediately He was answered: "Thou art the Christ, *the Son of the living God";* and He answered: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father." The Speaker was the Son of God! Son of man, on the level of the two and the three; Son of God, identified with the Father. Son of man, on the earth; Son of God, in the bosom of the Father in heaven.

Now we see how that affects the other subjects? How does it affect this matter of prayer? "If two of you shall agree on earth as touching anything, it shall be done for them of my Father, for I am in the midst of the two or three gathered in my name." He is, first, in the midst of those gathered, creating their symphony of desire and of asking. He is in the midst, secondly, coöperating with the doing of the Father in giving. If these things be true, then the matter of supreme importance is that we get to prayer.

How does that affect the declaration concerning ethical authority? What you shall bind on earth shall be bound in heaven, what you shall loose on earth shall be loosed in heaven, because I am in the midst, interpreting to you Heaven's will, and so enunciating through you the true law for earthly conduct.

These, my brethren, are high Church doctrines. These are the doctrines of our Lord Himself; and it is because we have so largely lost them, and have indulged in boasting about a freedom that lacks the true spiritual note, that the world does not listen to us when we talk about binding and loosing.

Are we conscious of weakened powers in prevailing prayer? Then our first responsibility is that of gathering together in the Name anew; and we must do so by the appropriation of His purity, by the way of His salvation; and by submitting to His authority, that in us the Kingdom may be established.

In proportion as He is King of my life and Lord of my salvation, in that proportion am I ready for the gathering together with other people of like loyalty to the Lord. Where there is such gathering together, with the Lord in the midst, we have the true place of prayer, and we hear the true voice of God.

If that first responsibility be fulfilled, then our consequent responsibilities are those of exercising the powers created, both in the practice of prayer, and in the proclamation of the law, that through us our Lord may carry on His ministry and win His victories.

BIBLE WORK AT THE SAN QUENTIN (Calif.) STATE PRISON.

George W. Hunter.

Superintendent of the Extension Dept. of the Bible Institute of Los Angeles, Calif.

Can you imagine an interest in the substitutionary work of Jesus Christ sufficient to gather a company of men for the study of the Bible along orthodox lines every Saturday afternoon for thirteen months? This work has been going on at the San Quentin (Calif.) State Prison since November, 1912, and the writer is the teacher of this class, consisting of from 200 to 350 men who are eager to hear "the old, old story," and who seem to grow more and more eager as the weeks come and go.

Think for a minute, in this age of materialism, of from 200 to 350 men—lawyers, bank presidents, bank cashiers, political "bosses," judges, sheriffs, policemen, college professors, artists, labor leaders, men of large means, men of small means, university graduates, and many "just common fellows"—gathering of their own volition for the study of the Bible on the only afternoon in the week they have for recreation! This is a fact at this very minute in the state of California, where the average Easterner thinks everything is wild and woolly.

As the representative of the Bible Institute of Los Angeles, Calif., I was invited by Warden John W. Hoyle, through the chaplain of the prison, to give a series of Bible study lessons on the fundamentals. I began this series on the first of November, 1912, and, with the exception of a few weeks in February, I have been going to the prison each week ever since.

Warden Hoyle was appointed to this position in 1907, and from the beginning of his administration sought to reform the men instead of punishing them. When he took the office he found conditions very different from what they are at present. The two years previous to his appointment the "strait-jacket" was in frequent demand as a mode of punishment. In 1905, 270 men were punished 7911 hours; in 1906, 223 men were placed in it for 6072 hours in all. In 1907 (the first year of Warden Hoyle's administration), 164 men were punished 1606½ hours; in 1908, 134 men were in for 929 hours, and each year since the number has decreased of both men and hours until the year before last (1912) only 7 men were punished, and then for but 28⅔ hours—all but two of these being placed in the "jacket" at the time of the bread riot in August, 1912. Previous to this, for eleven months and ten days, the "jacket" had not been used. This evidence goes to show the desire on the part of the California State Prison officials to reform rather than punish the men, and it all tends to encourage the men to seek to "make good" of their own volition.*

With this kind of an atmosphere on the outside among the officials and inside among the prisoners, it has not been hard to get a hearing, and the numerous professions of Christianity among the men is ample testimony to the potency of the Bible message: "Jesus Christ, the only way into the presence of God, and that through His vicarious sufferings."

The effect of the work is apparent in more ways than verbal testimony. When the writer began it there were very few requests for Bibles or Testaments from the men, but Mr. Abraham Ruef (who will be remembered as one of the men sent to San Quentin from San Francisco for political troubles) recently told the writer there was never a day that there were not requests for Bibles or Testaments or portions of the Book. He is one of the librarians at the prison and is reported as having said: "There has never been such interest in 'the better things' as now, and it has all come about since Doctor Hunter began his Bible study lessons."

In several parts of the prison there are rooms where from fifteen to forty men are together. In some of these rooms the men have Bible study or religious meetings every night. One bank cashier has been teaching for several months in the prophecy of Jeremiah.

*Since this article was written Warden Hoyle has resigned, and Warden James W. Johnston, formerly of the Folsom (Calif.) prison, has been appointed to take his place.

Over one thousand Bibles, Testaments or parts of the Bible have been distributed during the last year, also several thousand tracts, all of which have been eagerly read. Many of the men are studying the Bible now who never opened its covers before getting into prison. And not only are they studying the Old Book, but they are yielding their lives to the Christ its message portrays.

A few concrete instances of the effect the teaching of the Book has had on the men are all the writer can give in the allotted space. One man received a visit from his wife, who came between 500 and 600 miles to see him. He had recently found the joy that comes to the heart that is set right with God through Jesus Christ. He naturally had many things to talk over in the hour allotted to him for his visit, but he took the most of it to tell his wife about the new joy he had found, and later asked one of the workers to "send her a tract that would be sure to convert her."

All of the six men under sentence of death have been led to Christ by one of the workers during the months in which the Bible study has been conducted in the prison. Two of the men have now paid the penalty. Each one met death with assurance of acceptance through the vicarious work of Jesus Christ.

Of all the places on earth where the orthodox teaching of the Bible is needed, our penal institutions are surely among the most needy. There is no spot on earth where there are so many heartaches in the course of twenty-four hours as in the prisons of the country.

The men who are in these places are human like all of us. Some people act toward them as if they were wild animals, but the following instance will show just how human men in prison are.

One of the men, who ten years ago killed a man in a saloon while intoxicated, was sentenced to life imprisonment. He was only twenty-one years old at the time. He was a clean prisoner and sought to make good. He was awarded many privileges by the officials and last year was recommended for parole. When he came before the parole board he was granted one as soon as employment could be found for him. During his time of waiting for work to be secured, one of the prisoners talked with him for an hour or more every night for nearly a hundred nights. (It is not easy to get work for a murderer.) He advised him to cut loose from the old crowd and associate with different people. The young man's promises were fervent and he meant them to the very letter, but he was not a Christian, and we were not able to interest him in these things. He had, therefore, no power outside himself to aid him. He finally went out, and had been out but four weeks when he went into a saloon with one of his old companions and drank until he was intoxicated. He was taken back to prison, where he is to-day and where he will stay the remainder of his life. Some months ago he was told that his mother was coming in to see him. The Friday previous was a holiday and as he was in the hospital, ill, he did not know that it was not the day that she would come (Sunday is the visiting day for parents and friends to see prisoners). In his mental condition he brooded over her non-appearance, and thinking that the prison officials had deprived him of seeing even his mother, he awoke in the middle of the night calling: "Mamma, mamma, they won't let even you come to see me." He got it fixed in his mind that the prison officials had her locked up in one of the houses outside of the wall, and lost his mind over what to him was the "last straw." "They won't let even you see me!"

The only One Who could possibly help this man before he went out, while he was at liberty, and now that he is back behind prison walls, was, and is, the Jesus Christ of the Bible. Like a multitude of others, however, the man thought he was able to get along without Him, and the only chance he had to "make good" is lost. Now he remains where he is till death claims the body, and the only inheritance he has at present is enough ground to bury his body, and that in the prison cemetery.

These are some of the lights and shadows of one of the prisons of this nation. This sad story could be repeated in a multitude of instances. The joyous side might also be repeated if there were Bible teachers who would give their time and effort to the teaching of the Word in similar institutions.

RECEIPTS FOR FEBRUARY.

Central Africa. Dan Crawford's Work In:

7733	$ 1 00
7739	100 00
7741	216 83
7742	101 31
7745	5 00
7746	1000 00
7748	20 00
7749	5 00
7752	4 00
7756	5 00
7757	100 00
7758	183 38
7759	250 00
7760	250 00
7762	10 00
7763	5 00
7764	327 19
7765	35 00
7766	90 00
7767	5 00
7768	8 00
7769	50 00
7770	1 00
7771	183 04
7772	141 86
7773	20 00
7777	2 00
7778	2 00
7779	218 77
7780	102 00
7781	1 00
7782	56 94
7783	236 97
7784	75 33
7785	2 00
7787	25 00
7788	10 00
7789	5 00
7790	2 00
7791	1 00
7792	1 00
7793	1 00
7794	10 00
7797	5 00
7798	160 00
7799	5 00
7800	5 00
7801	10 50
7804	100 00
7805	1 00
7806	15 00
7807	1 00
7810	4 00
7811	50 00
7812	5 00
7813	2 50
7814	71 34
7815	1 10
7816	10 00
7817	5 00
7818	2 00
7819	1 00
7820	1 00
7821	1 00
7822	54 99
7823	4 87
7824	5 00
7825	1 00
	$4391 92

China Inland Mission.

7824	$ 10 00

India's Child Widows. Pandita Ramabai's Work Among:

7747	$ 12 00

Record of Christian Work (Free Distribution):

7734	$ 1 00
7735	1 00
7736	1 00
7737	1 00
7738	50
7740	2 00
7743	1 00
7744	1 00
7750	1 00
7751	4 00
7753	50
7754	3 00
7755	1 00
7761	1 75
7774	1 00
7775	5 00
7776	1 00
7786	1 00
7795	2 00
7796	25 00
7802	1 00
7803	1 00
7808	2 00
7809	2 00
7824	2 00
	$ 62 75

PERSONALIA.

Dr. R. S. MacArthur, president of the Baptist World Alliance, has accepted the pastorate of the First Baptist Church, Baltimore, Md.

Dr. David G. Wylie has resigned the pastorate of the Scotch Church, New York City, in order to become secretary of the (Presbyterian) Board of Church Erection.

Rev. John Douglas Adam, D. D., has accepted a call to a chair in Hartford Theological Seminary. The chair which is being established for Dr. Adam has not yet been named, but it will be a part of the department of practical theology.

Rev. Charles Inglis of London is to visit America during the coming season, taking part (Aug. 1-9) in the Old Orchard Convention and attending (Aug. 10-16) the General Conference of Christian Workers at Northfield. Friends wishing to communicate with Mr. Inglis with a view to arranging evangelistic missions or Bible conferences should address him, 24 Greenhill Road, Harlesden, London, N. W., England.

Until Apr. 15 **Mr. Dan Crawford** is to be in various cities in California. From that date until he sails for Australia (May 13, by the S. S. *Niagara*), Mr. Crawford will be in Washington, Oregon and British Columbia.

In the course of an address delivered recently in Adelaide, South Australia, Rev. Peter Fleming, president of the Free Church Union, bore personal testimony to Mr. Crawford. We quote from his address:

"The most famous missionary of the moment is Dan Crawford, who for twenty-three years without a furlough has labored in Central Africa, far from the habitation of white men, or even from the remotest edge of civilization. There he lived with the natives, and for the natives, that he might win them to Christ. He has been as long as two years and nine months without a mail. When he came to return to have his translations put through the press, he had to "bore" his way through the long grass for a thousand miles ere he reached the railway, and then he saw his first railway train for twenty-three years. . . . . I knew Dan Crawford well. He greatly influenced my Christian life. *He baptized me.* I wrote to him the other day, and I said to him something like this: I am a comfortable minister, in a comfortable church, in a beautiful city, in a prosperous land, in a perfect climate, working under ideal conditions. I have taken the easy road, you have taken the way of the Christian hero."

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Hay Bell.—Mar., Georgetown, Ill.

Chester Birch.—Mar. 9-22, Deep River, Ia.

Henry W. Bromley.—Mar., Shinnston, W. Va.

H. T. Crossley.—Until Mar. 15, Paris, Ont.; Mar. 22-Apr. 14, Gananoque, Ont., Can.

John M. Currie.—Mar. 4-30, Warren, O.; Apr. 7-May 3, Youngsville, Pa.

Edgar E. Davidson.—Mar. 3-24, Alfred, N. Y.

John W. Ham and Party.—Mar., Kernersville, N. C.; Apr., Cape Charles, Va.

Hart and Magann.—Until Mar. 21, Rocky Ford, Colo.; Mar. 22-Apr. 19, Anaconda, Mont.; Apr. 19-May 24, Turtle Creek, Pa.

Haudenschield and Party.—Mar. 1-29, Long Beach, Calif.

E. R. Hermiston.—Mar., San Luis Obispo and Paso Robles; Apr., Goleta and Cupertino; May, Camarilla (all in Calif.).

Oscar Lowry and Party.—Until Mar. 29, Nevada, Ia.; Apr. 12-May 17, Brainerd, Minn.

Joseph C. Ludgate.—Mar. 1-22, Dodgeville, Wis.

Milford H. Lyon and Party.—Until Mar. 29, Tulsa, Okla.; Apr. 5-May 17, Logansport, Ind.

Milton S. Rees.—Apr., Albion, Mich.

C. C. Smith and Party.—Mar. 12-Apr. 12, Cedar Rapids, Ia.; Apr. 19-May 17, Muscatine, Ia.

Lewis E. Smith.—Mar. 11-22, Quechee, Vt.; Mar. 25-Apr. 5, Union, Me.

Reuben S. Smith.—Mar. 10-22, East Jaffrey, N. H.; Mar. 24-Apr. 5, Melrose, Mass.; Apr. 7-19, Tiverton, R. I.

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

EDITORIAL OFFICES:

MR. W. R. MOODY, ... Editor.
MISS A. M. VARLEY, . . Associate Editor.
East Northfield, Mass.

Publication Offices:
Brattleboro, Vt. East Northfield, Mass.

Subscription:
$1.00 a Year; Single Copy, 10 Cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Our Book Table.

"According to My Gospel." By Hugh Black. F. H. Revell Co., New York. Cloth. 312 pages. $1.25 net.

It is probably the case with all ministers who attain conspicuous ability as preachers that they develop more or less unconsciously a habit of approaching Scriptural truth from a certain angle and with a certain method. Their real power lies in this semi-unconscious habit. The sermons of F. W. Robertson show this, and it is no less apparent in Beecher, despite his lack of precision in homiletic method.

Hugh Black has the same uniform power in his prepared sermons; he is always consciously or unconsciously Scriptural and expository in his discourses. Also, they all have the smoothness and at the same time the might of the shaft that is powerfully driven and frictionless. It would be difficult to select one of the sermons preached in Montclair as preëminent among the others. More interesting is it to the homiletic student to see how widely Doctor Black has ranged in his subjects, and yet how uniformly Scriptural and expository the method of his treatment has been.—*J. M. S.*

Books of Exodus and Leviticus (The). By B. H. Carroll, D. D., LL. D. ("An Interpretation of the English Bible" Series.) F. H. Revell Co., New York. Cloth. 468 pages. $2.25 net.

This is a talking book written in the language of the classroom. The reader will easily imagine himself listening to a great teacher. There is a wealth of comment and illustration. Doctor Carroll gives the fruit of long study in archæology, travel and literature as they bear on his problem. The book is a mine of material for the Sunday school teacher.—*F. L. D.*

Breakers! Methodism Adrift. By L. W. Munhall, M. A., D. D. Chas. C. Cook, New York. Cloth. 215 pages. $1 net.

The author of this book has been for forty years one of the most successful and trusted of American evangelists. Through his ministry thousands have been added to the Church. He is not lacking in enthusiastic loyalty and devotion to the denomination in which he has served so long. His review of the present peril of the Methodist Church must be regarded with seriousness, and its warnings may well be weighed by members of other communions. With characteristic courage he gives his views of the dangers of ecclesiastical politics, of worldly amusements, of the influence of Christless men of wealth.

The chief burden of the book, however, is the baleful spread of destructive Biblical criticism which has so far pervaded the educational institutions and publications of the Church. It is to the consequent scepticism in reference to the inspiration and authority of the Bible that the writer traces the low state of the spiritual life of the Church, the lack of power in the ministry, and the small number of genuine conversions.—*C. R. E.*

Facts of Life in Relation to Faith (The). By P. Carnegie Simpson, D. D. Geo. H. Doran Co., New York. Cloth. 294 pages. $1.25 net.

Under this title Doctor Simpson offers a series of studies which bear directly and indirectly upon the supreme service of Christ to men and the everlasting reality of His religion. He considers an indifferent world—a world, that is, which seems strangely careless of our deeper needs, strangely wanting in any real sympathy with the sensitive human soul in its manifold experiences. He considers, too, the problem of pain as insoluble except in the light of a loving God Who has ordered the world in which pain and suffering are unescapable elements in the education and discipline of the soul, and Who is saved from just reproach by the deeper fact that He shares our pain and knows the salt bitterness of our tears. Beyond that, Doctor Simpson considers the atheistic fact, for so he denominates sin, and offers, in a single sentence, a very true and searching definition of sin. "Sin is unrestrained egoism." "Man is an *ego;* the sinner is an egoist." He does not believe that sin is unripe good or any kind of immaturity, but man's own anarchical and disconcerting contribution to God's purposes in the world.

Jesus Christ is offered next as that revelation of God which at once declares to us the Divine goal, interprets to us the Divine purpose, and makes real to us the Divine method. Over against the Christian interpretation of life is set the new humanism—the way of life, that is, which leaves spiritual issues and relationships out of account. Under the chapter heading, "The Veto of Death," the author considers the difficulty of justifying the challenging problems of life without the expectation of immortality.

And finally, in "The Comment of To-day," he shows how an all-pervasive restlessness on the one side and whatever of peace and power we possess on the other bear an unexpectedly common testimony to the emptiness of life without the Christian revelation and the fruitfulness of life in the light of that revelation.

The book is admirably written. Its illustrations are taken from wide fields of contemporaneous literature. The author is always keen in his judgment of other men's opinions and sometimes, it must be confessed, rather sharp. But the whole book is uncommonly stimulating and is a real contribution to that literature of apologetics which

just now is growing by leaps and bounds and which is sure, in the end, to help us to truer understandings of life and faith.—*G. G. A.*

God's Masterpiece: An Analytical Exposition of Ephesians I-III. By Arno C. Gaebelein. Publication Office "Our Hope," New York. Cloth. 145 pages. 50 cents.

By the above title the author means to designate the Church of Christ; and this brief volume is designed to set forth some of the things stated in reference to the Church, in the opening chapters of the Epistle to the Ephesians (i-iii). The treatment is in the nature of a concise, analytical exposition of these chapters. While one may not agree with the exegesis of every passage, there can be no question as to the reverence, clearness and suggestiveness of the comments upon the inspired text.—*C. R. E.*

God We Trust (The): Studies in the Devotional Use of the Apostles' Creed. By G. A. Johnston Ross. F. H. Revell Co., New York. Cloth. 203 pages. $1.25 net.

It is likely that no one else in America could have done just what Doctor Ross has here done. Other men could trace the history and genesis of the different articles in the Apostles' Creed and so help us to understand the conditions out of which they were spoken, but no one else could so suggest the great spiritual hinterlands which lie behind this ancient symbol and which constitute its true significance, its enduring value. His interpretations are immensely vital. To begin with, they grow out of a deep sense of our spiritual need and they address themselves to that same sense. It is their power of suggestion which gives these studies their very great value.

The reviewer knows well enough that this is a vague kind of review, but he feels at the same time that those who read the book will understand exactly what he means. All our theology to-day, whether conservative or liberal, is suffering from pretty much the same thing. Conservatives will not seek to find out what lies behind the particular form of faith to which they cling, and the liberals discard it all, either because they can find nothing behind the symbols or because they are so impatient with our common and inadequate interpretations that to get rid of them they throw the baby out with the bath. But here is a man who halts us in our dogmatic moments, whether our dogmatism is liberal or conservative, and says:

"Let us see what deeper thing is here involved, what necessities of life find voice in this, what great and transforming conceptions of God's power and revelation are here made evident."

Doctor Ross does here what he did in that most remarkable article of his—reported a while ago—"The Cross: The Report of a Misgiving." He widens our horizons; he shows us that the necessities of life are not wholly met by this or that logical proposition, and on the other hand, that difficulties in dogmatic statements are not fatal to the acceptance of the age-old beliefs of the Church; that there must be a place in life for reverences, dependencies, adorations; that the great Christian symbols are such expressions of these necessities as must make us pause before we dismiss them. Something like this is always coming out in Doctor Ross' treatment of the Apostles' Creed.

He begins by telling us that the heart of religion is self-committal to God; that the faith which the Apostles' Creed proclaims is not so much intellectual affirmation or confession as it is personal self-committal. "I commit myself" he takes to be the truer interpretation of "I believe." So he goes on to consider who the God is to Whom we commit ourselves. He urges us to ask ourselves whether our self-committal is without qualification. He considers the meaning of Jesus Christ as the revelation of the God to Whom we so commit ourselves, and then, with rare insight, restraint and suggestion, deals with those articles at the heart of the Creed which are to-day so much in debate.

It is in his interpretations of the deeper meanings of the Incarnation and the Atonement that Doctor Ross is at his best. He does not minimize difficulties nor propose dogmatic solutions; he simply asks us to attend upon the deeper suggestion of it all, and, as far as any man can, he disentangles the coil in which a hard literalism has involved us and makes us free of vaster, truer things. And so on to the end. He possesses in the rarest degree the power of making his words fit vehicles for his thought and of lending to difficult statements a luminous and commanding simplicity. It seems to the reviewer that in his power to do just that Doctor Ross stands quite alone in our own time. There are other ways indeed in which our problems of theological reconstructions are to be solved; other roads we shall need to follow beside the ways indicated in this book, but none the less Doctor Ross' is the final and enduring way, for religion in the end must always be justified by religious insight and find its demonstration in spiritual experience. —*G. G. A.*

Greeks in America. By Thomas Burgess. Sherman, French & Co., Boston. Illustrated. Cloth. 256 pages. $1.35 net.

The Lawrence and Ipswich strikes, as well as the practical monopolization of the confectionery, florist and bootblacking industries, have brought the Greeks as an immigrant race before American attention. In this book the author introduces the reader to this ambitious, progressive, and intelligent people. Many facts of great credit to the race are told: for example, the absence of pauperism, due to national pride that forestalls the final appeal to charitable institutions. Chapters are devoted to Industrial Development and Institutional Development, the Orthodox Greek Church and its establishment in America, and the careers of famous American Greeks, the philanthropist Anagnos having a separate chapter devoted to his interesting life and career.

The pleasure of reading the book is impaired by the sectarian note of a ritualistic faith and the open slur at Protestant missionary work among the Greeks, both here and in Greece and Turkey. For example, the author recalls the valuable services of Dr. John Henry Hill, a missionary of his faith, to the Greeks during the early years of the modern Greek monarchy, but neglects to mention Dr. Jonas King, one of the heroes of the Church Universal and a man who did fully as much for the Greek people. Again, he speaks of George Constantine, an Athenian born, graduate of Amherst, and American Board missionary to Athens and Smyrna, as doing "a sincere and devoted work in a wrong cause"; and of Kalopothakes as "steadfast to his mistaken ideal." Apart from this note—accounted for by the fact that the author is a worker for the union of the Episcopal and Orthodox Greek communions—the book is most interesting.—*F. L. D.*

Hepburn of Japan. By William Elliot Griffis, D. D., L. H. D. Westminster Press, Philadelphia. Illustrated. Cloth. 238 pages. $1.50.

This biography from the pen of Doctor Griffis should be read after his life of Commodore Matthew C. Perry. Living to the advanced age of ninety-seven Doctor Hepburn was a contemporary not only of Morrison, Wells Williams,

Peter Parker, Abeel and Bridgman, the pioneers of the Cross in the East, but also with the workers of to-day. No wonder the Japanese, nobles and commons alike, loved this man, for to him they owe a debt they can never discharge. He healed their sick, trained their statesmen, translated the Scriptures into their language, and gave them the ripe years of a fruitful life.—*F. L. D.*

Horizon of American Missions. By Isaac Newton McCash, M. A., LL. D. F. H. Revell Co., New York. Illustrated. Cloth. 196 pages. $1 net.

The basic value of home missions for the progress of the Church, the salvation of the country, and the extension of Gospel privileges and Christian civilization to non-Christian peoples is the keynote of this book, and no one can read it without believing that the writer proves his point. Some will be surprised at the inroads of Buddhism and kindred ethnic faiths into the religious life of our people. The sight of seventy-five American women worshiping at a Buddhist altar in California raises the question: "What has Buddhism to offer American womanhood?" Some of Doctor McCash's sentences are definitions, e.g., "Home missions is the alignment of Christian forces for the self-preservation of our country." In speaking of Christ's attitude toward the city problem he says: "Jesus of Nazareth talked of cities as responsible corporate personalities." The book will help all who are seeking to solve some of the gravest problems of our country.—*F. L. D.*

Letters to Edward. By Malcolm James McLeod. F. H. Revell Co., New York. Cloth. 224 pages. $1 net.

Under the epistolary style, well handled, are here discussed the problems, joys and sorrows of the preacher. We get an intimate view of a heart whose affections and friendships are inspiring, of a spirit whose longing for unity in the Church is deep and wise. The letters are addressed to a fellow-preacher attacked by illness and compelled to leave his Eastern church for another in Southern California. A good picture of a metropolitan preacher at work and at play.—*F. L. D.*

Life of Fuller Purpose (The). By J. Stuart Holden, M. A. F. H. Revell Co., New York. Cloth. 122 pages. 75 cents net.

Despite the fact that the churches and most religious bodies are popularly supposed to be composed of far more women than men, good books for young women are by no means common. At any bookseller's one can find plenty of volumes of advice to young men, but few for their sisters.

Mr. Holden's addresses to the young women at Northfield are admirable. They are not feminine, if that word means either over-dainty or lacking in vigor. They are faultless in their good taste and directness. Mr. Holden is a master of simplicity of diction and the art of true illustration. His illustrations are few, but so perfect that they cling like burrs to the texture of one's memory.—*J. M. S.*

Mirror of the Soul (The). By Rev. John Vaughan, M. A. ("The Short Course" Series.) Chas. Scribner's Sons, New York. Cloth. 142 pages. 60 cents net.

In this volume there are seven refreshing and heartening studies of the Psalms, under such titles as "Communion with God," "The Grace of Meditation," "The Beauty of Holiness," and "The Psalter and the Sermon on the Mount." The author takes account of the modern critical position and, with wide observation in reading and in life, brings out the inner and universal appeal of the Psalms to the heart of the man of to-day.—*T. C.*

Morning Prayers for Home Worship. By George Skene. Methodist Book Concern, New York. Cloth. 373 pages. $1.50 net.

An arrangement of fifty-two brief devotional services for home worship. Each service consists of a short passage from the Bible, two or three verses of a familiar hymn, and a prayer. The prayers, for the most part, suggested by the Scripture passage, are warm in spirit, reverent, helpful. This is a good book for family use and justifies the author's hope that "by the use of it some timid Christians, unaccustomed to extemporaneous prayer, may be encouraged to erect or maintain the family altar."—*G. G. A.*

New Testament Period and Its Leaders (The). By Frank T. Lee, D. D. Sherman, French & Co., Boston. Cloth. 358 pages. $1.35 net.

Under the first half of his title the author gives an account of the providential preparation of the world for Christ—the historical, religious and political background of the New Testament, the ministry of John the Baptist, and the inauguration of Christianity. Under the second half the part played by the early leaders in spreading the Gospel among the Gentiles is shown. The last chapter—entitled, "Emancipated Christianity, Universal and Final"—sounds the prophetic note of ultimate victory over all other faiths.—*F. L. D.*

Planting the Outposts: Thirty-Five Years Among the Children of the Plains. By Robert Frederick Sulzer. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Illustrated. Cloth. 133 pages. 50 cents.

The story of a life of great usefulness, modestly, entertainingly and graphically told. To such men as the author, who is still at work, the Church and the country owe a debt that cannot be discharged. From small Sunday schools, planted here and there in the Dakotas, Minnesota, Wisconsin and Kansas, have grown strong, self-supporting churches. In doing this work the writer has used his common sense, sacrificed himself and worldly advantage, and relied on God's care and direction.—*F. L. D.*

Religion in College Life. By Martyn Summerbell, D. D., LL. D. F. H. Revell Co., New York. Cloth. 215 pages. $1 net.

Doctor Summerbell is president of Starkey Seminary and connected with other educational institutions. This volume is a collection of his addresses to students in various institutions of the Middle West.

A preacher shows his skill and timber quite as much in the subjects that he elects to speak about as in his method of treating and his style and diction. Doctor Summerbell has chosen his subjects with wisdom, some being those that students invariably are thinking about, like "New Testament Miracles," and others that they should be thinking about, like "Wisdom in Student Life." His treatment is very simple and free from all mysticism and rhetorical subtilty, but rather lacking in novelty. The book is sound and steady rather than novel or brilliant.—*J. M. S.*

Story of Joseph (The). By Adam C. Welch, D. D. Chas. Scribner's Sons, New York. Cloth. 124 pages. 60 cents net.

The most fascinating story of the Old Testament is here treated in a manner that will prove suggestive. Like most of the work of English ministers, this book shows careful exegesis. It is also good from a homiletic point of view. The analysis of the scenes of the story is adequate.

We have, however, the feeling that throughout the book full justice is not done to the dramatic element in the story, which is really the source of its great interest and appeal. But ministers will find this book useful in preparation for their work, and the dramatic touch which it somewhat lacks they can put in for themselves if God has given them the gift. If not, like the author of this book, they can do good work without it.—*H. P.*

Things that Matter Most. By John Henry Jowett, D. D. F. H. Revell Co., New York. Cloth. 281 pages. $1.25 net.

The great task of every true preacher of the Gospel is to put eternity into the hearts of men. By that criterion Doctor Jowett is the peer of any among the modern masters of assemblies. In this very feature we find the dominant note of all the inspiring devotional essays contained in this volume, each of which is marked by a brevity of treatment, a felicity of expression and a fertility of imagination combined with an earnestness of spirit, a simplicity of thought and a directness of appeal that make it a model in this branch of the homiletic art. Here one comes upon the secret of that power which has brought to their author his international fame as a pulpit orator. At the same time one experiences some of the uplift that he is continually dispensing to the crowds that fill the great auditorium on New York's most noted avenue. The author is at his best in the handling of subjects such as are here unfolded by him with so stimulating and strengthening a development of spiritual values.—*G. D.*

Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt. Committee on the Religious Needs of Anglo-American Communities in Asia, Africa and South America, New York City. Illustrated. Paper. 128 pages. 25 cents.

For some time we have advocated the publication of a directory of Christian work, and two or three years ago ourselves prepared a pamphlet giving a brief description of the principal Christian philanthropies in the leading cities of Europe. The work was done hurriedly, and consequently, superficially, but the reception it met with was sufficient evidence of a need felt.

A much more comprehensive work of a similar character has now appeared, dealing with the Asiatic continent. Not alone to those who are contemplating a visit to missionary fields, but as a hand book for the student of missions, this volume will be of exceptional interest. Under each country there is an introductory paragraph, followed by descriptive notes on the various cities, and the leading Christian agencies at work in each.

The book is for free distribution to travelers in Asia. Copies have been put in the care of the pursers or librarians on all Trans-Pacific or English-Indian steamers. Any reader of this magazine wishing for one may obtain it by writing to the Anglo-American Communities Committee, Room 806, 156 Fifth Avenue, New York City, stating that he or she is a reader of the RECORD OF CHRISTIAN WORK.—*X.*

BOOKS RECEIVED.

All's Love, Yet All's Law. By James L. Gordon, D. D. F. H. Revell Co., New York. Cloth. 255 pages. $1.25 net.

Bible for Home and School (The): Amos, Hosea and Micah. By John Merlin Powis Smith, Ph. D. Macmillan Co., New York. Cloth. 216 pages. 75 cents net.

Blossom Babies. By M. Louise Chadwick, M. D. Eaton & Mains, New York. Illustrated. Cloth. 169 pages. 75 cents net.

Conscience. By Thomas Baird. Charles C. Cook, New York. Cloth. 98 pages. 50 cents.

Crayon and Character. By B. J. Griswold. Meigs Publishing Co., Indianapolis, Ind. Illustrated. Cloth. 208 pages. $1.

Creed and Curriculum. By William Charles O'Donnell, Jr. Eaton & Mains, New York. Cloth. 119 pages. 75 cents net.

Down the Year. By C. DuFay Robertson. Eaton & Mains, New York. Illustrated. Cloth. 157 pages. $1 net.

Heresy of Cain (The). By George Hodges. Macmillan Co., New York. Cloth. 290 pages. $1.25.

India, Malaysia, and the Philippines. By W. F. Oldham. Eaton & Mains, New York. Cloth. 299 pages. $1 net.

International Leaders' Library (The). F. H. Revell Co., New York. Cloth. 50 cents net each.

Bible Studies in the Old Testament. By Henry Ward Beecher. 438 pages.

In the Days of Christ: Sketches of Jewish Social Life. By Alfred Edersheim. Frontispiece. 342 pages.

Temple (The): Its Ministry and Services at the Time of Jesus Christ. By Alfred Edersheim. Frontispiece. 368 pages.

Kingdom and the Farm (The). By Harlan L. Feeman. F. H. Revell Co., New York. Cloth. 121 pages. 75 cents net.

Library of Historic Theology. Edited by Rev. Wm. C. Piercy, M. A. F. H. Revell Co., New York. Cloth. $1.50 net each.

Present Relations of Science and Religion (The). By Rev. Prof. T. G. Bonney, Sc. D. 212 pages.

Religion in an Age of Doubt. By Charles J. Shebbeare, M. A. 219 pages.

My Daily Prayer. By F. B. Meyer, B. A. F. H. Revell Co., New York. Cloth. 140 pages. 25 cents net.

Not Lawful to Utter and Other Bible Readings. By Dan Crawford, F. R. G. S. Geo. H. Doran Co., New York. Cloth. 176 pages. $1 net.

Sabbath Theology. By Maurice S. Logan. New York Sabbath Committee, New York. Charts. Cloth. 451 pages. $1.50.

Training the Girl. By William A. McKeever. Macmillan Co., New York. Illustrated. Cloth. 342 pages. $1.50 net.

Treasure (The). By Kathleen Norris. Macmillan Co., New York. Illustrated. Cloth. 186 pages. $1 net.

What Makes a Nation Great. By Frederick Lynch, D. D. F. H. Revell Co., New York. Cloth. 120 pages. 75 cents net.

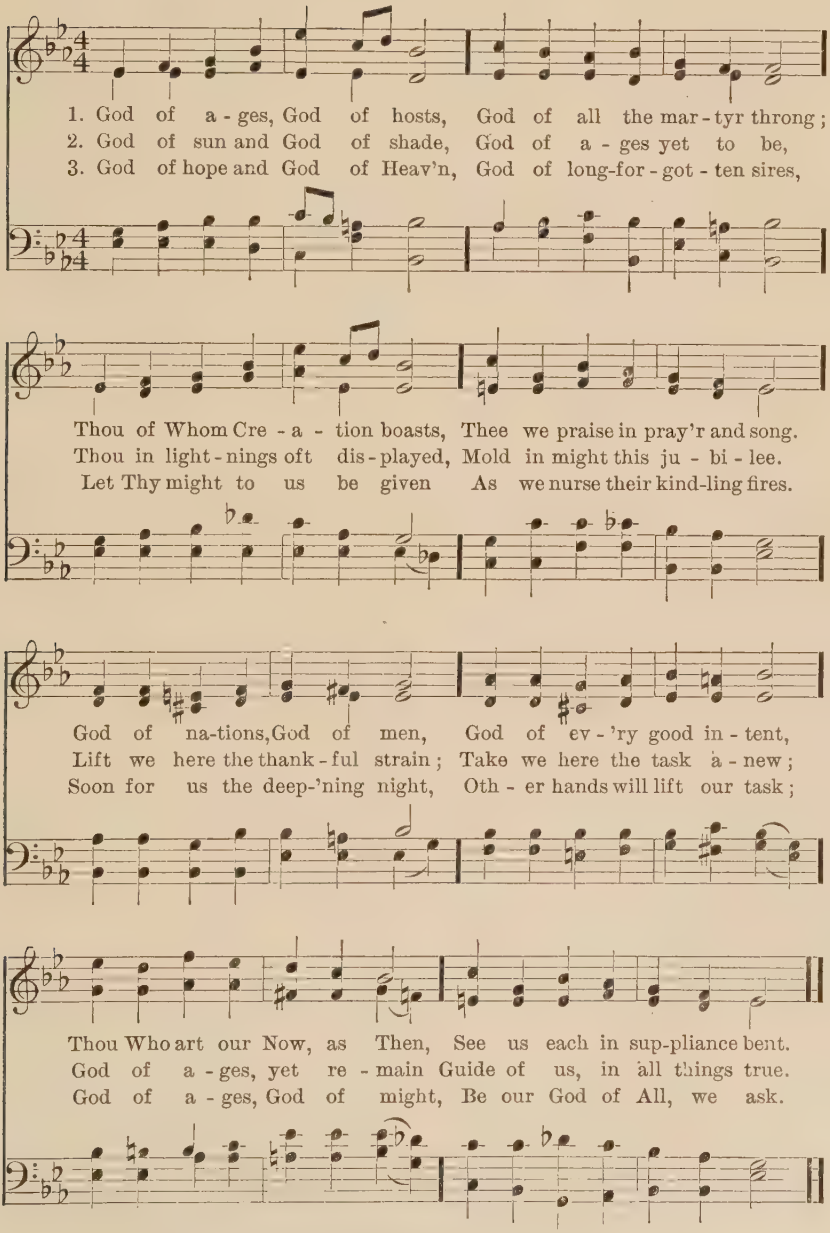
What Men Live By. By Richard C. Cabot, M. D. Houghton Mifflin Co., Boston. Cloth. 336 pages. $1.50 net.

When God Comes down to Earth. By Rev. Grant Stroh. Bible Institute Colportage Association, Chicago. Cloth. 220 pages. $1.25 net.

God of Ages, God of Hosts.

An Anniversary Hymn.

JOHN R. CLEMENTS. CHAS. H. MARSH.


1. God of a - ges, God of hosts, God of all the mar - tyr throng;
2. God of sun and God of shade, God of a - ges yet to be,
3. God of hope and God of Heav'n, God of long-for - got - ten sires,
Thou of Whom Cre - a - tion boasts, Thee we praise in pray'r and song.
Thou in light - nings oft dis - played, Mold in might this ju - bi - lee.
Let Thy might to us be given As we nurse their kind-ling fires.
God of na-tions, God of men, God of ev - 'ry good in - tent,
Lift we here the thank - ful strain; Take we here the task a - new;
Soon for us the deep-'ning night, Oth - er hands will lift our task;
Thou Who art our Now, as Then, See us each in sup-pliance bent.
God of a - ges, yet re - main Guide of us, in all things true.
God of a - ges, God of might, Be our God of All, we ask.

Copyright, 1913, by JOHN R. CLEMENTS.

THOUGHTS FOR THE QUIET HOUR.

APRIL, 1914.

Wednesday, 1st. *Come ye . . . . apart. Mark vi. 31.*

Nothing is more hideous and confusing than an oil painting when viewed at the distance of an inch. To see it we must get away from it. Detachment is essential to the comprehension of the whole, and therefore to the discernment of a part. It is not otherwise with life. There are many feverish and threatening crises which would dwindle into harmless proportions if only we saw them in calm detachment. Let us leave this and that and the other, and from the place of sacred and restful detachment look over the entire field of life and duty, of purpose and destiny, and the fragment shall take its appointed place in the vast design, and shall no longer masquerade as an appalling and overwhelming totality. —*J. H. Jowett.*

Thursday, 2nd. *The power of Christ. 2 Cor. xii. 9.*

One of the greatest of chemical discoverers, M. Berthelot, pressed on the attention of scientists the question of the possibility of tapping the central heat of the earth and making use of it as a perennial source of energy. If this should ever come to pass there will be power enough for all possible purposes. . . . . But revelation shows a far grander thing: it shows how the central blue has been tapped, and how the fullness of the heavenly power has become available for the moral uses of man. . . . . Let me not then faint. With the power of Christ perfected in my weakness, I am equal to every temptation, competent for every duty, equipped for every struggle, the master of every fear.—*W. L. Watkinson.*

Friday, 3rd. *Have this mind in you, which was . . . . in Christ Jesus. Phil. ii. 5 (R. V.).*

Oh, for a passionate and absorbing ambition to be like Christ in thought and word and deed; to live over again the life of Christ in doing the will of God in serving others; in courage and patience; in great brotherliness and in utter self-forgetfulness; in restful faith and in consuming zeal; in the abiding consciousness of God's love, and in . . . . deepest abhorrence of sin.—*Mark Guy Pearse.*

Saturday, 4th. *Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. Matt. vi. 6.*

The more we come in touch with our Lord Jesus Christ, and the more time we spend alone with His Word, the more we realize this: that we are doing most for man when we go away from man into the secret place with God.—*S. D. Gordon.*

Sunday, 5th. *Cain . . . . said, ... Am I my brother's keeper? Gen. iv. 9.*
[Andrew] first findeth his own brother Simon. . . . . And he brought him to Jesus. John i. 41, 42.

How different the opening chapters of the Gospel from the picture of Cain in the beginning of Genesis! The one represents the hard and selfish spirit of the world; the other, the first instinctive impulse of the Christian life. The spirit of brotherhood and social service is abroad to-day both in the social and religious world, but it is important that it should be directed along true and spiritual lines. Christian brotherhood is quite different from the ideals of socialism. It has a spiritual basis, and is founded upon a new heredity and a heaven-born life. Andrew must first become a disciple himself, and then he must bring "his own brother Simon," not to himself, but "to Jesus." It is in Him that our true brotherhood finds its Divine and everlasting bond.—*A. B. Simpson.*

Monday, 6th. *To me to live is Christ. Phil. i. 21.*

Christianity is not a theory, it is not a set of maxims, it is not even a body of truth; it is a personal relation, it is an obedience, it is a life. Christianity, at bottom, is life in Christ.—*J. D. Jones.*

Tuesday, 7th. *Thy sun shall no more go down; neither shall thy moon withdraw itself: for the* LORD *shall be thine everlasting light. Isa. lx. 20.*

All our earthly mornings have evenings; the day is followed by the night. The fairest days hasten towards the sunset.

But here is a morning that shall expand into high noon; the sun shall never go down. There shall be no sun to go down nor moon to shed her light, but "the LORD shall be thine everlasting light" and the lamp thereof shall be the Lamb. We are moving towards it.—*W. W. Weeks.*

Wednesday, 8th. *The word of the* LORD *came unto Jonah the second time, saying, Arise, go unto Nineveh. . . . . So Jonah arose, and went unto Nineveh. Jonah iii. 1-3.*

Wonderful gospel of the second chance! It means that the past need not be regarded as unconquerably despotic—and oh, how it tends to be! It means that our own personal history is not necessarily the highest type of life possible to us. It means that we do not rightly belong to the past at all, but to the future. It means that the seeming handicap may, by the alchemy of grace, become an actual help. For what we have learned in the darkness and bitterness of failure we are never likely to forget.—*J. Stuart Holden.*

Thursday, 9th. *They . . . . sung an hymn. Matt. xxvi. 30.*

They sat within the "upper room"
  At evening dim.
He spoke of His impending doom;
And then, as fell the gathering gloom,
  They sang a hymn.

I wish I could have heard that song.
  'Twas sweet, I know;
For loving John could sing out strong,
And Peter's bass would roll along
  So rich and low.

Voice after voice took up the strain
  As it arose;
The sweetness of that grand refrain
Excluded thoughts of loss or pain
  And cruel foes.

But purer, sweeter, than the rest
  His voice was heard.
And angels in the regions blest,
With hands on throbbing harp-strings pressed,
  Drank in each word.

And then Gethsemane and prayer:
  "Thy will be done";
Alone to grieve and suffer there,
Alone, but for the angels' care
  Of the Father's Son.

—*John H. Shray.*

Friday, 10th. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.*

There are some things that God tells us in words; but there was one thing that He could only tell by a deed, and God's relationship to a sinful world was declared once for all by a mighty redeeming deed, which, though it occurred at one point in time, thrills through *all* time and eternity. —*James A. Francis.*

Saturday, 11th. *God forbid that I should glory, save in the cross of our Lord Jesus Christ. Gal. vi. 14.*

Leave out that Cross and there will be nothing left in which mankind anywhere will glory long.—*H. C. Mabie.*

Sunday, 12th. *I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. i. 18.*

The theories that have been invented to explain the fact of Christ's Resurrection are manifold and contradictory. . . . . These theories chase each other like the waves of the sea, and break one after another against the Rock and leave it unshaken, and long after they are forgotten there will still ring out the Easter bells telling that the Lord has risen indeed.—*James Orr.*

Monday, 13th. *Christ was raised up from the dead by the glory of the Father. Rom. vi. 4.*

The glory of Solomon was his wisdom; the glory of Samson was his strength; the glory of God is His love. . . . . And so "the glory of the Father" shines out in the Resurrection as the seal and proof of a love which compassed our redemption by the sacrifice of the only begotten Son. —*F. S. Webster.*

Tuesday, 14th. *Let the high praises of God be . . . . a twoedged sword in their hand. Ps. cxlix. 6.*

How shall the praise of the Lord be a sword in my hand? It shall drive out, as an armed warrior, my doubts and gloom, and the doubts and gloom of those that hear me. It shall smite fear to the earth, and all worries. It shall slay despair. It shall cleave a way through the foes that most persistently oppose my progress, the

spiritual wickedness in high places!—*Amos R. Wells.*

Wednesday, 15th. *All one in Christ Jesus. Gal. iii. 28.*

God has made no provision in the Bible for isolation; Scripture expressions all show a contrary state of things. We are "branches" in the vine, "members" in the body, "stones" in the temple, "brothers and sisters" in the family, bearing a close connection to each other. We have first to look up and realize our relation to God, and then to learn the various relationships we have to our neighbors. All are in their different niches, filling the place God has given them, and we must desire, not only to serve God, but by love to serve one another.—*William Pennefather.*

Thursday, 16th. *Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth. Judg. xvi. 6.*

Every man has his hiding place of power. There is no great strength without a great secret. The sources of a great life are always hidden, and strength is forfeited when we disclose them. Two men are always weak: the man who has no secret place of vision, inspiration, communion, consecration, reënforcement; and the man who cheapens the sources of his power, lays bare his soul to idle curiosity, desecrates his shrines, and pays the debts of his idle and sinful pleasure with all that is deepest and best within him. We need to beware of the man who has no sanctities which he guards with life itself. Samson begins to play with might and life and honor when he even begins to lie about the hiding place of his power.—*G. Glenn Atkins.*

Friday, 17th. *For Christ's sake. 1 Cor. iv. 10.*

"For Christ's sake" is really the key to all life's effort and sacrifice—must needs be if we are to find any comfort or compensation in our service. Human love forever falls short of the measure; it misunderstands our costliest gift, and hurts by its careless receiving. Human loyalty is subject to moods and tenses; it swore eternal gratitude yesterday, but it has forgotten to-day.—*J. R. Miller.*

Saturday, 18th. *Moses said unto the* LORD, ... *I beseech thee, shew me thy glory. . . . . And he said, Thou canst not see my face, ... and live. Ex. xxxiii. 12, 18, 20.*

Once that was true, no man could see God's face and live, but now it is true that no man can live unless he does see "the glory of God in the face of Jesus Christ." —*W. J. Erdman.*

Sunday, 19th. *O* LORD, *correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24.*

Who prays to be corrected? Who prays to be judged? We should get great advantage if we could begin at that point. If we could ask for the penalty, we should take out of it a good deal of its sting. It is resistance to penalty that makes the punishment the heavier. If we could invite the stroke, we must kiss the hand that deals it. . . . . Correction that is prayed for becomes a means of grace; it is received in the right spirit because asked for in the right spirit; but to accept it dumbly, sullenly, or in the spirit of fatefulness, is to lose the advantage of chastisement.—*Joseph Parker.*

Monday, 20th. *Enter into thy closet, and when thou hast shut thy door, pray to thy Father; . . . . and thy Father which seeth in secret, shall reward thee openly. Matt. vi. 6.*

Secret devotion is the very essence, evidence and barometer of vital and experimental religion.—*C. H. Spurgeon.*

Tuesday, 21st. *Be thou valiant, ... and fight the* LORD'S *battles. 1 Sam. xviii. 17.*

Oh, it seams the face and it dries the brain;
It strains the arm till one's friend is Pain,
In the fight for man and God.

But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

—*Cleland B. McAfee.*

Wednesday, 22nd. *Have faith in God. Mark xi. 22.*

I remember when I was a boy, in the spring of the year, after the snow had melted away on the New England hills where I lived, I used to take a certain kind of glass and hold it up to the warm rays of the sun. These would strike on it, and I would set the woods on fire. Faith

is the glass that brings the fire of God out of heaven. It was faith that drew the fire down on Carmel and burned up Elijah's offering. We have the same God to-day, and the same faith. . . . . And we shall be able to set the world on fire if each believer has a strong and simple faith.—*D. L. Moody.*

Thursday, 23rd. *My sin is ever before me. Ps. li. 3.*

To have our sin ever before us is an exercise which unites us anew to God. It is a private discipline which works within us a new devotion to Jesus Christ, a new and entire consent to the life of faith. It makes us willing again and glad to take up our life not on our own terms, but on God's terms. . . . . It brings over the soul again a gentle sorrow and regret—the feeling, too, that again we are genuine and simple before God. We dwell for a time under the shadow of the Almighty, and when the shadow passes, it is with us as it is with a garden when in hot weather the clouds gather and break gently and then pass—the sun comes out with a new glory, the grass is greener and the birds sing more sweetly on the branches.—*John A. Hutton.*

Friday, 24th. *Not I, but Christ. Gal. ii. 20.*

When the enemy, seeking spiritual devastation, comes against me to assault my soul, and blight my life, and mar my character, it is not I that live, but Christ that liveth in me; and He repeats the conquest of the wilderness, and scatters my foes like chaff before the wind.—*G. Campbell Morgan.*

Saturday, 25th. *Take unto you the whole armour of God; . . . . above all, ... the shield of faith. Eph. vi. 13-16.*

Given faith's uninterrupted exercise, and the Christian life is continuous victory and triumph. Every shaft of the enemy may be quenched upon her sufficient and enduring shield.—*Henry Varley.*

Sunday, 26th. *By him [the image of the invisible God] were all things created: . . . . and by him all things consist. Col. i. 16, 17.*

The thought that Creation is by and through the Eternal Son has been suffered to fall out of the field of our minds, and has become meaningless and, therefore, hard to believe. As a consequence, we have divided the realm of Nature from the realm of Grace, as though Christ were not really supreme in both. How many of us, for example, think of all the good work that has been done in the investigation of Nature, in bringing it into subjection to the uses of men, as work in which Christ is involved and interested? How many of us regard the progress of, for example, medical science as well within the sphere of the interest of His Holy Spirit? We shall never see the sacredness of "secular" callings until we remember that the Son of God created the world, that by Him all *things,* not simply all *souls,* are held together; that Nature, too, is waiting for her redemption; but that that can only come through the redemption of mankind, which is that part of Nature to which has been given power of conscious response to the grace of God.—*G. A. Johnston Ross.*

Monday, 27th. *The Lord God omnipotent reigneth. Rev. xix. 6.*

It is no small blessing in this world of unrest and of sin when the glorious truth, "the Lord God omnipotent reigneth," takes possession of the heart of the child of God. —*J. Hudson Taylor.*

Tuesday, 28th. *It is not reason that we should leave the word of God, and serve tables. Acts vi. 2.*

I feel that sometimes we are too much concerned in our ministry about the "serving of tables"; we are overconcerned about our institutionalism. . . . . In the name of God and of righteousness let us never be so much occupied with our service along institutional lines that we neglect the greater service along inspirational lines. Let us try to realize ever more and more, that our largest and finest ministry is a ministry to the soul.—*James E. Freeman.*

Wednesday, 29th. *When he giveth quietness, who then can make trouble? Job. xxxiv. 29.*

Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
  Thy coolness and Thy balm;
Let sense be dumb, its heats expire:
Speak through the earthquake, wind, and fire,
  O still, small voice of calm!

—*Selected.*

Thursday, 30th. *Have faith in God. Mark xi. 22.*

Reckon on God's faithfulness. He at least is "faithful" and "cannot deny himself." Even "if we believe not," He cannot go back upon His plighted word: "he will ever be mindful of his covenant." When you cannot trust yourself or your faith, when heart and flesh fail, when the earth reels beneath you, look up and say: "Thou, my Lord, hast entered into an engagement with my soul to save and deliver; stand to Thine own pledges."—*F. B. Meyer.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE JOURNEY TO EMMAUS.

(April 12, Luke xxiv. 13-35.)

April 6. Luke xxiv. 13-35.
April 7. Ps. xvi.
April 8. 1 Cor. xv. 1-11.
April 9. Luke xxiv. 36-43.
April 10. John xx. 1-16.
April 11. Matt. xxviii. 1-10.
April 12. 1 Thess. iv. 13-18.

Emmaus lay some seven miles in a north-westerly direction from the city. The country was arrayed in her spring beauty, but neither the hills carpeted with flowers, nor the clear lovely air, nor the glorious sunshine had any fascination for the two friends, as they earnestly discussed the events of the last few hours. Cleophas was related to our Lord (John xix. 25). Who was the other? Was it Mark? (Mark xvi. 12, 13).

The Approach of Christ. They loved Him, and were in dead earnest to know the truth. They had no doubt that Jesus the Nazarene was a Prophet. They had seen His deeds and heard His words, and were satisfied on that score, but could He have been, what they had been taught, the Ransomer of Israel? That He had not been recognized as such by their religious leaders, that He had allowed Himself to be crucified, that the third day had come and no definite tidings of Him had reached them—all seemed to argue that they had been mistaken in their estimate and hope. Yet, on the other hand, there was the testimony of the women that they had found the tomb empty at daybreak—a fact corroborated by the visit of Peter and John. There was also the strange story of an apparition of angels, who declared that He was alive. But if He were alive, where was He, and why did He not hasten to dissipate their uncertainty? It was unlike His thoughtful sensitiveness to leave them to grope in such perplexity.

It was to such men—arguing backwards and forwards, putting one fact against another, combating their own doubts, trying to justify their highest hopes—that Jesus came. Yes, and He always does come when we are in a similar plight. When the soul is hovering between hope and fear, between the assurance of faith and the overcasting shadow of doubt, between the rock on which it endeavors to stand and the withdrawing wave which threatens to suck it back into the gulf of despair—Jesus is always near His own at such times. He listens to the heart arguing *Yea* one moment, and *Nay* another. He feels our pulse with its feverish, fitful beating. He understands our thought afar off.

The Use of Scripture. To the assembled Apostles our Lord showed His hands and feet. But here, probably because these two were versed in Scripture, He spoke to them through the Old Testament. "O dull-witted men," He said, "with hearts so slow to believe!" Then "beginning at Moses, and all the prophets," He explained to them the passages of Scripture. What would we not give to have notes of those comments? He had said before that Moses

wrote of Him (John v. 46, 47), but now He went more explicitly over the whole ground.

It is obvious that the Old Testament is full of Jesus Christ (Rev. xix. 10). The Word is in the words, the Scriptures testify of Him (John v. 39). As the heaven and earth are full of light because the sun is shining, even though concealed by clouds, so the Bible is full of the Light of Life. In talking with these two disciples Jesus dealt specially with the suffering of the Messiah, as the prelude to His glory. The great promise to Abraham came when he had taken the knife to slay his son. The Exodus was preceded by the slaying of the Passover lamb. The repentance of Nineveh was closely connected with the entombment of Jonah. Always light out of darkness; salvation through sacrifice.

But there is more than this. The Prophet said, "He openeth mine ear, morning by morning, to hear like a disciple" (Isa. l. 4). This is literally what our Lord does still. If we will give Him time, and the heedful ear, He will direct our attention to some line of Scriptural teaching, which will speak exactly to our condition.

But how in the early stages of our Christian life can we distinguish the voice of Jesus from other voices that speak in our souls, unless we have the corroboration of Scripture? We need that Moses and Elijah should stand with Him and speak of His exodus. Therefore, it is always better when He speaks to us through the Bible. It has often seemed to me that various incidents have been inserted in Scripture for the simple reason that they supply the language through which our Lord can talk with us. If I may speak for myself, there are several passages of the Old Testament, comparatively unrecognized by the Church, which have been the notes on which the Divine hands have rested for my comfort or teaching. "All scripture . . . . is profitable" . . . . (2 Tim. iii. 16).

It is an interesting fact that whenever our Lord opens the Scripture He makes the listener's heart burn. This is not exactly the heat of love, though that is surely included. But there is an ecstasy, a kindling, a glow, a leaping up, a recognition, the flash of a light that illumines the darkness of the mind. All who know anything of the teaching by Christ will understand what these two said to each other when He had gone, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

The Manifestation of the Christ. They pressed Him to enter the village inn and become their guest. "Abide with us" is an invitation which He will never refuse; especially when the dusk of the twilight is setting in. Indeed, when He is not invited, He stands at the door, knocking (Rev. iii. 20). Jesus only makes as though He were about to pass us by, to elicit our more eager desire (cf. Matt. xv. 21-28).

Whenever He enters our heart and life He breaks the bread. He takes common things in hand and they become sacramental. He nourishes us with heavenly manna, gives us to eat of the tree of life, makes us partakers of His own flesh and blood, as in John vi. 53. There must have been some familiar action or gesture which recalled Him to these loyal and loving natures; or there was imparted a celestial clairvoyance.

It has been granted to comparatively few really to see Christ. The Apostles John and Paul had that experience. They were appointed to see that Just One, and to hear words from His mouth, even after His ascension. Stephen also saw Him standing to receive him. But what a thought it is that He is always with us, always within sight, always as tender and thoughtful as to these twain! It is because our eyes are beclouded by the grossness of our flesh that we see Him not. Yet remember John xx. 29 and 1 Pet. i. 8.

Golden Text: *It is Christ that died, yea rather, that is risen again. Rom. viii. 34.*

THE COST OF DISCIPLESHIP.

(April 19, Luke xiv. 25-35.)

April 13. Luke xiv. 25-35.
April 14. Luke xii. 49-53.
April 15. Matt. xvi. 21-28.
April 16. 2 Cor. vi. 1-10.
April 17. 2 Cor. xi. 21-32.
April 18. Acts xx. 18-27.
April 19. 1 Pet. i. 3-11.

Throughout the Gospels a clear-cut distinction may be traced between the dis-

ciples and the crowds, or the disciples and the Apostles. It was from the ranks of the disciples that the Apostles were chosen (Luke vi. 13). All disciples were not Apostles, but all Apostles had been disciples. We must sit in the school of Christ and learn, before He can commission us to bear His Gospel to others. A beautiful description of the disciple is given in Isa. l. 4, 5. But the distinction is equally emphatic between the disciples and the crowds. It is apparent in Matt. xiii. where the Lord gives only the pictured story to the crowds, lest He should increase their condemnation; whilst, when His disciples gather round Him "in the house," He explains all things to them with the utmost precision.

The same distinction appears here. Three times over, the solemn words ring out, "he cannot be my disciple" (ver. 26, 27, 33). There is a sternness in His speech and a loftiness in the demand which are altogether dropped when he addresses and defends the publicans and sinners who draw near to hear Him in the next chapter.

Our Lord brought eternal life not to the few, but to the many. Any who chose to ask, to seek, to knock, to turn from the world to God, to accept the invitation of the Gospel, would be welcome. But it soon became plain that only a Jew could fulfill the conditions and pay the price. The gate was too strait, the way was too narrow. Few could find them, few could walk in them. The Master was compelled to use the winnowing fan. The whole race was called to the Kingdom, but only a few proved themselves to be among the chosen. These few were detected by our Lord's unerring intuition. They were the salt of the earth, the light of the world, the finders of the pearl, the discoverers of the treasure, the wise who built their lives on a foundation of rock, the branches in the True Vine. Thus, in the end, the secrets of the kingdom, i.e., of the real and eternal life, were confined to the little flock, who were bidden not to fear, because it was the Father's good pleasure to give them the Kingdom. Why should not all enter the school of Christ and learn of Him, even though they cannot, wholly or at once, accept those doctrines about His person and work which others of us hold?

Three Things are Necessary for Discipleship. (1) *We must be ready to make the claims of Christ our supreme consideration* (cf. ver. 26 and Matt. x. 37). No one has done more than Jesus Christ to cement and hallow the bonds of family life. We can never forget that sentence which is inscribed on the door that is shut on the silence of eighteen years (Luke ii. 51). The Apostles, who had drunk deeply into His spirit, were always insisting on the necessity of maintaining high ideals of family relationship (Eph. v. 22, etc.; 1 Pet. iii. 1-7). As a matter of fact, the beauty of the Christian home was in striking contrast to the demoralization that was disintegrating society in the last days of the Roman Empire. But our Lord foresaw days near at hand when families would be sharply divided, some of the members holding with Him and others against Him (Luke xii. 49-53). At such times He said that His disciples must not hesitate as to which side to adopt. There was only one course for them to pursue. They must stand for the One Who had redeemed them with His precious blood. The ties by which they were bound to their kith and kin must yield to the cords by which they were knit to Himself. But they would not be left wholly unfriended. See Matt. xix. 29, also Matt. xii. 50.

(2) *We must be prepared for the sacrifice of the Cross.* Of course, the whole significance of the Cross was not realized, except by the Speaker. Suffice it to say that it stood for ignominy, shame and suffering, such as were meted out to the meanest criminals. But this record by Luke of our Lord's words should be compared with Matt. xvi. 24, which may be translated thus: "Then Jesus said to His disciples, If any one desires to follow Me, let him renounce self and take up his cross, and so be My follower. For whoever desires to save his soul shall lose it, and whoever loses his soul for My sake will save it."

We sometimes quote these words as referring to some hereditary or personal or domestic trouble, which we have to carry throughout our life, as Paul his thorn in the flesh. But while He may include this, if we bear it meekly and humbly, as allotted by God, yet our Lord surely refers to

something much deeper and more intricate. There is a strong self-life in all of us, which clings to us as closely as our skin; and we are called to deny it, disown it, crucify it. The Cross has to be erected in our heart, and Calvary has to be realized in the depths of our consciousness where none can go with or help us but the Master Himself. We must learn to eliminate the selfish element, the old Adam, the self-life, the *ego*; so as to become pure channels through which the Son of God can pour His grace and help to men.

(3) *We must be prepared to hold lightly on property and possessions.* With men of the world money, and what it may procure, is the first consideration. This is reversed in the teaching of Jesus. He does not undervalue money. It is the symbol of vast provinces of useful service. But it is a very small thing in His eyes compared to the true riches. He speaks of it as "the unrighteous mammon" and "that which is least" (Luke xvi. 10, 11, 12). He bids us seek *first* the kingdom, and says that all our earthly needs will be supplied. Whenever it comes to a choice between Christ and pecuniary gain, or even the retention of our property, the disciple has no option except to follow Elisha's example (1 Kings xix. 21). Sometimes our Lord distinctly and clearly says to a disciple what He said in Matt. xix. 21. It was thus that He spoke to Francis of Assisi, to Zinzendorf and others. He does not make that demand of everyone, but when He does so we must remember Phil. iii. 7, 8.

Our Lord says, "Count the cost, before you enter the School of Discipleship." Flesh and blood might waver, if He were not standing at the door of the School showing His wounds, revealing His constraining love, and indicating what He can unfold of the real life. See 1 Cor. ii. 7, etc.

Above all things, let us beware of becoming savorless salt. You can salt other articles which are in danger of corruption; but you cannot salt salt. If salt loses its savor how can you season it? This reminds us of, and explains, Heb. vi. 6. Two schools are opened to us: one by the wisdom of God, the Lord Jesus; the other by Folly. Choose which! (Prov. viii. 32-ix. 18.)

GOLDEN TEXT: *Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Matt. xvi. 25.*

THE LOST SHEEP AND THE LOST COIN.

(April 26, Luke xv. 1-10.)

April 20. Luke xv. 1-10.
April 21. Ezek. xxxiv. 11-17.
April 22. John iv. 1-14.
April 23. John iv. 15-26.
April 24. John x. 1-9.
April 25. Ezek. xxxiv. 1-10.
April 26. Jer. xxix. 11-15.

The Pharisees and scribes were complaining because Jesus was welcoming publicans and sinners. They did not realize that their complaints had very little effect on Him, because at that very moment He was filled with the most exquisite joy. Indeed, His joy was so great that His voice was calling through the heavenly spaces for friendly natures to come and rejoice with Him. We know something of the joy of forgiveness and salvation, when experienced by ourselves. But do we sufficiently estimate the joy which fills the heart of God when He undoes the work of evil in any human life and restores it to its proper position and health and usefulness? These two parables illustrate this aspect of salvation: the shepherd, who calls together his men friends, and the woman her women friends. The Greek makes this distinction in the genders.

THE SHEPHERD. By "the wilderness" is meant a vast uninhabited tract of country, where the pasture-lands are covered by numerous herds and flocks. There the ninety-nine are left under the care either of an undershepherd or of the sagacious dogs. They do not excite so much thought or anxiety in the shepherd's heart as this one lost wanderer. It is not simply a piece of valuable property; but the long, lonely hours that the good shepherd has spent with his flock have woven bonds of mutual affection between him and his dumb companions. He has a name for each, founded on some peculiarity in its appearance or habits; and each knows its name and recognizes the shepherd's voice (cf. John x. 3, 4, 14). It is this tie of strong affection which tugs hard at the shepherd's heart

and makes him willing to brave every risk (cf. Gen. xxxi. 39, 40; 1 Sam. xvii. 34, 35; John x. 12).

What a wealth of meaning there is in that phrase "until he find it"! As long as there is a ray of hope Jesus follows the sinner's footsteps. There is no haunt of sin, no low companionship, into which the Good Shepherd does not enter in His persistent, patient search (Ezek. xxxiv. 11, 12). You cannot get away from the pursuing love of God (Ps. cxxxix. 8, 9). There is only one barrier suggested in Scripture (1 John v. 16).

In his joy at finding, the shepherd does not count the sheep too heavy for his neck, with its forefeet over one shoulder and the hindfeet over the other. The distance, whether over rugged stones or through the tangled thorn brake, seems short to his home—the simple shieling which he designates by that name. But soon it is filled with a group of sympathizing friends to whom he recounts his adventures. How tenderly he bends over the sheep and heals its wounds! And when afterwards it rejoins the flock he eyes it and addresses it with special tenderness. That tender accent is the only reminiscence of the adventure. And all the while the shepherd's brave heart is singing.

Let us dare to believe in the redeeming love of God, which does not wait for us to call to it, but comes unsought; which is set in motion, not by our prayers, but by our need; which though it does nothing for us without cost to itself, yet never mentions the cost; which never does things by halves, but completes the cure of the sin-sick and wipes out the memory of its failure; which never upbraids or degrades, but rejoices with a joy that cannot be content unless the past is wiped out and a new blessed experience unfolded of joy and peace and usefulness.

The Woman. A native lady of the East once explained that, in all probability, the ten pieces of silver were formed into a necklace, and that the loss of one coin would spoil the symmetry of the whole. It was not simply the loss of a coin of little worth, but the spoiling of an ornament of which she was proud, that influenced her search. It was worth her while to light a lamp and seek diligently in every corner of the house, until its gleam, answering the light of her lamp, betrayed its presence, and she gladly snatched at it, placing it again in its old position in her ornament.

Each of us resembles a coin in being stamped with the mintage of God's likeness (Matt. xxii. 20; Gen. i. 26; Acts xvii. 29). Alas, that the coin has become defaced, fallen out of the galaxy of holy souls for which it was intended, and rolled away amid the dust of neglect! A lost money-piece is a very apt designation. The sheep wanders away; the coin rolls away. The one might answer by its bleat to the shepherd's call; the other is absolutely senseless and irresponsive and can only lie where it is until it is found. This also is an apt illustration of the denseness and stupidity of many who are dead in trespasses and sins. But see Eph. ii. 4, 5, 6. Mark the riches of the grace of God, coming after, seeking diligently, never abandoning its quest until we are not only found, but replaced in the position we had forfeited.

And how glad He is! It is almost incredible, and it would have been absolutely so if we had not this assurance that right through the whole deep, infinite nature of God there is a thrill of exquisite joy when we are restored. "He restoreth my soul" (Ps. xxiii. 3).

The Angels. They are specially described as rejoicing when a sinner repents. They do so, in the first instance, because holy beings are always benevolent and beneficent. Holiness necessarily implies love; and as these holy beings see the depth of misery from which a sinner is saved when he repents, and the height of happiness to which he may be raised, they cannot but be glad with unspeakable joy. But, if we may follow out the analogy of the parable, the angels rejoice most of all because the Saviour is so glad. His joy communicates itself to them by a heavenly telepathy. They are glad that he sees "of the travail of his soul" and is satisfied. They are glad that He has not failed in His ardent endeavor. They are glad because His final victory is brought sensibly nearer, since an enemy is changed into a friend and a helper. Let us ask that more of that joy may be felt by us, and that we

may be amongst the choice number to whom Jesus may appeal for sympathetic joy, as sinners are recovered from the error of their ways.

GOLDEN TEXT: *There is joy in the presence of the angels of God over one sinner that repenteth. Luke xv. 10.*

THE PRODIGAL SON.

(May 3, Luke xv. 11-32.)

April 27. Luke xv. 11-32.
April 28. Deut. xxx. 15-20.
April 29. Gal. v. 19-26.
April 30. Deut. xxix. 18-25.
May 1. Amos vi. 3-11.
May 2. 2 Chron. xxxiii. 10-17.
May 3. Ps. xxxii.

Perhaps one must have been a prodigal son to be able to appreciate to the full this most wonderful of all the parables. Only Infinite Love dwelling in a human heart could have conceived and spoken it. But this revelation of the heart of God has done more to fill heaven with the most hopeless cases than any other part of Scripture.

THE PRODIGAL'S INITIAL SIN. To have the gifts of God apart from God! The younger son could have his share of the father's wealth by remaining in the old homestead. There was no lack or stint there. But that did not satisfy. He wanted to feel that he was absolute owner, to do as he wished, to live apart from the restraint of the father's presence, and to call in undesirable companions who would not be tolerated in that home, where love was of the purest and holiest sort. This was the cause of all the sin and misery of our race. There was no restriction to enjoyment of the beauties or gifts of nature, except that God's presence and will should be the beneficent and gentle atmosphere in which everything should be held and used. But this condition was irksome and has always been stoutly resisted and resented by mankind. Independence of God, forgetfulness of God, the studied refusal to admit God's rights of ownership—these traits have characterized the whole history of humanity. This determination to substitute self for God has always led to worse. So long as God is first in our life we are delivered from those grosser forms of self-indulgence that drown men's souls in perdition.

"The far country" for a Jew might be Alexandria or Rome, where the young man could count on meeting with wild society, and where he would be probably unknown. But we do not need to go beyond our own town to reach the far country; and even where we are restrained from the more swinish outward indulgences the heart may be a nest of corruption. Make God first and the entire nature is brought into subjection to His pure and holy control; but where self is enthroned the bonds and restraints of life are relaxed, the moral dynamic ceases, the binding power of gravitation fails to keep the satellites of our inner life true to their orbits around the central Sun.

The course of sin is always downward and ends in the mighty famine, the abject want and the shameful herding of swine—the latter being of all callings the most abhorrent to a Jew. But deeper than all were the cravings of unsatisfied hunger. He longed for a hearty meal that would stay the fearful gnawings within. And of all the crowd that had helped to squander his wealth there was none that sought him out. Probably they made fun of his reckless extravagance, and recalled him only to give piquancy to their mad frolics. What a mercy it was that he had not *killed* his better self! There was still something in his soul that yearned for the purer, sweeter life associated with the dear old homestead, and there was faith that the love of the father's heart would be available to *some extent at least;* hence the suggestion to seek a servant's place.

THE PRODIGAL'S MISCALCULATIONS. (1) *He never expected that his father would be looking out for him.* But evidently home was not home without him. Probably the father had employed people to watch him, though he never realized it; so that the family was kept in touch with his every experience. And now the father was watching the sky line, and counting the hours until the dear form should appear over the hilltop. "When he was yet a great way off, his father saw him," i.e., he had been eagerly expecting him.

(2) *He never expected that his father would make his return so easy.* To his intense surprise he beheld him running to meet him, as though to bridge over the distance. He was embraced and tenderly

kissed before he could get out a single word. And when he did begin the confession that he had so carefully prepared, it was cut short before he reached the proposal to become a servant. The father would not allow him to make a suggestion that would humiliate him from the position he had always held.

(3) *He never expected that he would be put back into the old place.* If he cherished the hope that by faithful service and after a long apprenticeship he might work back into the son's position, he was entirely and gladly disappointed. It seemed as though the servants could not move quickly enough to satisfy the impatience of the father's heart. "Bring forth *quickly* the best robe" (R. V.). The traces of his poverty—the rags, the shoeless feet, the unjeweled hand—were speedily removed; and before he could realize what was happening he found the servants waiting on him with the old respect, and the home glowing with welcome. Music, dancing, the feast, the old forfeited position at the table, the evident joy of the father—what more could be done? Yes, and when there was the unkind criticism of the elder brother, the father actually went out to answer and silence it; so that there might be no discordant note, nothing to break the perfect peace and love that presided over the gathering. And if the prodigal ever looked furtively towards the door, fearing that some of his creditors of the far country, or his evil associates, or tell-tales might enter to spoil his happiness, do you not suppose that the father would guess what ailed him and hasten to assure him that he had already taken precautions that none of the sins which he had committed should ever be remembered or mentioned against him? He had done what was lawful and right, he should surely live (Ezek. xxxiii. 14-16).

The Prodigal's Brother. We have seen the manner in which God forgives. He will not humiliate, or thrust into the servants' hall, or allow the penitent but forgiven child to carry about on his person the symbols of disgrace. He restores the soul "for his own name's sake" (cf. Ezek. xx. 9, 14, 22). What a contrast to the Pharisee and scribe of that day, and to the ordinary respectable and reputable people of every age! They appear to be shocked and outraged by the prodigality of God's love. "This man receiveth sinners, and eateth with them." But notice that in his speech the elder brother gave evidence that all the while he had been unworthy of the father's confidence. He had *served* in the spirit of a slave. The fact that he would have liked a *kid* to eat along with his own friends indicated that he also, at heart, was of the same temper as his prodigal brother. His reluctance to go in and his reference to his brother as *this thy son* also showed his alienation from the father's love. Let us beware of this spirit if we are not prodigals; and if we are prodigals, let us rejoice that our Father will speak for us and vindicate His treatment.

Golden Text: *I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. Luke xv. 18.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Corinthians xv. 35 to 58.

A florist's boy saw a ragged urchin snatch some withered flowers from the gutter, and when he learned they were for the boy's sick mother he gave him a beautiful half-opened rose, saying: "Take that to your mother. I meant to put it on *my* mother's grave, but she will understand, and I know this will please her most." The true Easter spirit is living to please those of our loved ones who have "put on immortality" and "bear the image of the heavenly."

* * * * *

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . . . For this corruptible must put on incorruption, and this mortal must put on immortality."

"Is sleep a thing to dread?
Yet, sleeping, you are dead,
Till you awake and rise,
Here, or beyond the skies.
Why should it be a wrench
To leave your wooden bench?
Why not with happy shout
Run home when school is out?
This is the death of Death,
To breathe away a breath
And know the end of strife,
And taste the deathless life;
And joy without a fear,
And smile without a tear,
And work, nor care to rest,
And find the last, the best."

* * * * *

"Life is a book in volumes three—
The past, the present, the yet to be.
The first is finished and laid away,
The second we're reading day by day,
The third and last of volumes three
Is locked from sight. God keeps the key."

And we shall never, no never fear that which this key will unlock if, with Livingstone, we say:

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall promote the glory of Him to Whom I owe all my hopes, both of time and eternity."

* * * * *

No one can measure the influence that the idea of immortality has had upon mankind. "Certain it is," says Doctor Clark, "that if this idea were blotted out, the world would be plunged in such a riot of murder, debauchery, lust and every evil as has not been since the days of Noah." "History proves," says Doctor Thomas, "that nothing so lowers the estimate of the value of life here as a disbelief in man's immortality hereafter."

Ecclesiastes iii. 1 to 8.

An eminent divine wrote upon the fly leaf of his Bible at the close of a watch-night meeting:

"This day closes my sixtieth year. The day is far spent, but so long as I live and God gives me strength, I mean to work. Time is becoming more precious every day. Time is money; yea, more than money. I must hurry if I am to finish what work I have to do."

Thank God that for eminent and common people alike there is but one rule for consecrated time, which reads: Doing one's best each minute is the sum and substance of consecrated time.

* * * * *

Sunday should no more exhaust our opportunities to do good than Christmas should exhaust our gifts. We would not minimize special times, special days, or special seasons, when, if ever, the heart bubbles over with goodness, the hands strew gifts and the feet go about doing good. But how can such periods of time be counted "consecrated time" when the intervening days and months are thickly sown with idle moments, wasted hours and misspent days? What power on earth or in heaven can consecrate a Sunday which ends a week of squanderings? Or of what use will it be to guard spiritually the minutes and hours of Sunday, if we let them run riot in the days that follow?

* * * * *

"There are moments in to-day,
God knows where,
When they who have a blessing,
And can spare,
May confer, as angels do,
Help to bring another through
A troubled day.

"There are moments in to-day,
Seek to find,
For they hold an open way
To be kind
Unto such as seldom hear
Mercy's footsteps drawing near
Unto their door.

"There are moments in to-day,
Find them all,
For our Father up in heaven
Lets them fall.
And He wills that they shall be
Messengers with good from thee
To such as need."

Exodus iv. 10 to 16.

The Indians have a fable of a tiny dwarf who asked a king to give him all the ground he could cover at three strides. The king, looking upon the little creature, thought one so little could not cover much and replied, "Certainly." Then the dwarf suddenly shot up into a tremendous giant, covered all the land with the first stride, all the water with the second, and in the third he knocked the king down and took the throne. "The tongue is a little member." The fate of the king is the fate of those who bridle not the tongue.

"Mamma dear, I was a peacemaker today," said a little girl, as she snuggled up to her mother at night time. "How was that?" asked her mother. "I knew something I didn't tell," was the reply. Silence is a necessary art to learn, said the great Persian teacher, Zoroaster. "Whoso keepeth . . . . his tongue keepeth his soul," said another wise man.

* * * * *

Someone tells the story of a wise and godly Scottish minister who was approached by one of his parishioners wanting to tell his pastor of the wrongdoings of some of the church members. The pastor asked, "Does anybody else know this but you?" "No, sir." "Have you told it to anybody else?" "No." "Then," said the good man, "go home and hide it away at the feet of Jesus, and never speak of it again unless God leads you to speak to the man himself. If the Lord wants to bring a scandal upon His church, let Him do it; but don't you be the instrument to cause it."

* * * * *

"I heedlessly opened the cage
And suffered my bird to go free;
And, though I besought it with tears to return,
It nevermore came back to me.
It nests in the wildwood, and heeds not my call—
Oh, the bird once at liberty, who can enthrall?

"I hastily opened my lips,
And uttered a word of disdain
That wounded a friend, and forever estranged
A heart I would die to regain.
But the bird once at liberty, who can enthrall?
And the word that's once spoken, oh, who can recall?"

Hebrews xi. 1.

Why wasn't Columbus surprised when he discovered the New World? Because he expected such a discovery before he left Spain.

"How is it that one man could accomplish so much?" was asked a veteran of whose work the whole world was talking. "I believe God," was the quiet and simple answer.

"What makes you think you must do it all yourself?" asked a physician of the anxious mother hovering over her sick child. "Why don't you give Providence a chance to help you?"

Expect and believe—then give God a chance. Isn't this the sum and substance of faith?

* * * * *

"I need oil," said a monk. So he planted him an olive sapling. "Lord," he prayed, "it needs rain," and the Lord sent a gentle shower. "Lord, my tree needs sun," and the sun shone. "Now, frost, my Lord," and behold! the little tree stood sparkling with frost; but at evensong it died. Then the monk sought a brother monk, and told his strange experience. "I, too, have planted a little tree," answered the brother monk, "and see, it thrives well; but I prayed: 'Lord, send it what it needs, storm or sunshine; Thou hast made it, and Thou dost know.'"

Lord, give us the simple trusting faith of the brother monk.

* * * * *

"I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I shall believe it is an all-wise love
That has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn."

We cannot prevent doubts entering our mind, but we *can* prevent their becoming a fixture there.

At the last moment we received a cable message from Rev. J. Stuart Holden stating that, owing to illness, he had been unable to finish the Bible Notes for Daily Devotions in time for this issue. Mr. Holden expects to take them up again with our May number.